No Parliament POWDER.

But

SHOT AND POWDER

for the Pope.

AND

For all his Cardinalles, Biſhops, Abbots, Fryers, Monkes; the Maiſters and great Doctours of *Sorbonne*.

Sent to his Un-Holyneſſe, and them all, for a Newe-yeares gift.

1609.

AT LONDON,

Printed by Thomas Purſcot, for *Ieffrey Chorleton*, and are to be ſold at the great North dore of *Paules* Church.

An. Dom. 1609.

(***)

AT LONDON



TO MAISTER ROBERT Harryſon, and Maiſter Edward Paltocke, Gentlemen; Two of his Maieſties Curſitors, of his high Court of Chauncerie.



THAT this may be reputed a great boldnes in me, (Gentlemen) not hauing ſo much as ſeene either of you, to ſtampe your names in the fore head of ſopoore a Pamphlet; I deny not, and craue fauour for this preſumption, offending but in an error of curteſie and honeſt affection, not any wilfull or peremptory pride, impudently to preiudice your

worth, or any way to procure your misconstruction. Because this faulte (if a fault it may be tearmed) in former times, hath been desired of the best, and thought to be the purest golde, that beautified the richest Diadems in the world: Schollers to honor Princes with their painefull labours, and Princes honouring Schollers, with respect and thankefull acceptation. Beside, that learned saying of diuine Saint *Augustine*, speaks sufficiently vnto you both, in my iust excuse: *Inuisa diligere possumus, incognita nequaquam.* Vnseene men may bee beloued, but vnknowne, very hardly. And yet men haue been very familiarly knowen, to them that neuer had any sight of them; by the splendor of their vertues, renowne of their actions, their learned writings, and such like noat-worthye qualities, Which (as Sir *Thomas Moore* was wont to say) *Doe make men that are sundered by many miles, to haue dispute, conference, and louing entercourse together*, euen as hee seemed to haue with *Cornelius Agrippa*.

S. Aug. in. Enchirid. ad. Lau. Cap. 10. & De Ciuit. Dei Lib. 22. Cap. 1.

Arist. Lib. 2. Elench. Cap. Vlt. Plato. 4. de legibus. Et in Protag. Sir Thomas Moore in his Vtop.

And that you both (woorthy Gentlemen) although as yet vnseene, are not vnknowne to mee; let me resolue you, by this morall ensuing example, which was the first motiue to this presumption, and is the only argument, to plead your much better merite. A yong Grafte, growing sometime in an vnkindlye ground, where it neither had the Sunnes warmth, or the least fauour of any weather, but, by the enuious Maister of the ground,

was not onely vnrespected, but throwne out (by his will) to haue prosperitie in no place: First, by one of you, the poore, though not vnpittied Plant, was kindly respected, and admitted to haue fresh groweth in his Garden. Vntill such time, as, finding an other soyle, (I will not saye more fertile, but of answerable fruitfulnesse:) with his owne hand it was thither transplanted, and there, by the other of you, so carefully husbanded; as I knowe not which of you I should most commend, for humanitie, courtesie, and louing affabilitie.

Now, in regard, that (though not at the first, but since those tempestuous times) that Grafte hath (by some peculyer proprietie) appertayned vnto mee, and dooth still enioye the fruition of both your woonted fauours: In such maner as I could best deuise, to cleare my selfe of ingratitude, and (in some measure) to answere your great merit; I haue sent you a sillye Newyeeres gift, better in proofe, than outward apparance, and more woorth in regarding, then in the bare reading. It hath no other sute vnto you, or further expectation; but that God may blesse the continuaunce of your kindnesse, where already it hath beene liberallye bestowed: And the poore Plant to thriue no otherwise, but as it may daylye prosper in your good opinions. Then, you both, to measure my loue equally towards

you, in the euen Scale of your friendlie construction; Which I will further studie to deserue, though abilitie can therein (no way) comprehend my earnest desire.

Yours in all affection,

PHILAGATHVS.

TO THE RELIGIOVS, deuout, and godly Paſtors, Elders *and Brethren, of the French and* Dutch Churches in London; Grace, mercie and peace, in our Lord Ieſus Chriſt.

HAuing had ſome ſmall experience, of your zealous loue to Gods truth, and dayly care for preſeruing the ſame, in moſt Chriſtian and religious maner among you: I could not but expreſſe ſome fruit of mine vnfained affection towards you. And, as a true teſtimonie thereof, I ſend you this learned and worthy labour, as a poore New-yeares gift, which was firſt written by a brother of yours in our Lord Ieſus, and by mee inſtructed to ſpeake our natiue Engliſh tongue. For I did account it, as a wrong or iniurie done to you, that a worke of ſuch worth, ſeeming his originall from Gods reformed Church among you: ſhould here bee made publique, and you to haue no acquaintance at all therewith, or intereſt therein. To preuent which inconuenience, in the bonds of Chriſtian loue and amitie, I dutifully haue directed it vnto you, deſiring (according to the high deſeruing merit therof) that it may not onely haue acceptation among you, but

that

that it may likewise finde fauour in your houses and families, where it may doe more good, then easly can bee imagined. So, entreating your best construction, of this my verie sudden, yet honest boldnesse: I commit you all, my selfe, and this my poore paynes, to that measure of blessednesse, which it shall please our Lord God (in mercie) to bestowe vpon vs.

Your louing well-willer,

PHILAGATHVS.

To King *Abgarus*, and to his worthy Confederates, the Lords GAMALIEL and IAYRVS, moſt excellent gracious Princes, faithfull friendes to our ſoueraigne *Meſſias* and *Reedemer*, our Lord *Ieſus Chriſt*.

IF at this inſtant wee conſider well, the eſtate and condition of Gods Church, wee may euidently perceiue, that, what our Lord Ieſus hath foretold & promiſed, is moſt truely fulfilled and accompliſhed. For, hauing warned vs of the afflictions & troubles of his Church: yet afterward he promiſed, to be alwayes with her, euen to the conſummation of the world. Matth. 28. 40. *As for her afflictions, wrapped vp in ſo many ſeuerall perſecutions, troubles and diuiſions: there is no mã but doth perfectly know them; &, that our Lord God in his mercy hath aſſiſted her, preſeruing her euen in the midſt of all her enemies. Wherby we plainely ſee, that his promiſe is truely kept; eſpecially ſince he neuer leaues her vnprouided of his ſeconding aydes and good means: to the end ſhe may not be deuoured of Lyons and rauenous Wolues, whom (in his iuſt iudgement) he hath permitted, to ruſh in vpon her, as repreſenting thoſe perſons, which heretofore haue hated, maligned and perſecuted her.*

The troubles of the church haue beene cruell and terrible in our time.

Doe we not (at this day) behold many ſucceſſours to Pilate? *Others, that are Lieutenants to* Iudas? *Others, Vizegerents to* Cayphas? *And others, the meere Vicars to* Simon *the Sorcerer? All which together (as it were) doe yet torment and perſecute*

Pilate, Iudas, Cayphas and Simon Magus, ſeem not yet to bee

dead: for they haue successors inow, that do what they can against Iesus Christ.

Prou. 21. God neuer leaues his Church without friends, and to maintaine the same keepeth his promise.

Matth. 22.9.

Histo. Eccle. lib. 1. King *Abgarus* a faithfull louer of Iesus Christ.

Acts 5.41. *Gamaliel*, Prince and Doctor, and secret disciple of Iesus.

Mark. 5 41. *Jayrus* a prince of Israel, conuerted to the Gospel, receiued a great benefit from Iesus.

God will not be approoued by mens inuentions.

Deut. 4.12, *Galat.* 1.8.

S. Luke in his Præface, writes his

secute the Church of God, intending to exterminate it wholly, to the end there might bee no more memorie thereof. But the Lord our God, against whom there is no wisedome, counsell or prouidence, knowes how to winke (for a while) at the impudence of such fooles; And, to the ende his Church should not stagger in the midst of the way: hee hath raised vp (in our time) many liuely figures of those auncient friends to his Gospell. I will not compare you to any of the Apostles, although it cannot be denied; But that God hath giuen vs vessels of honour, into whose mouthes he hath put his sword, that cuts on both sides.

Concerning the excellencie of your selues, I dare boldly say, that one of you doth liuely represent, the good king Abgarus: *who being desirous to expresse his loue to* Iesus Christ, *offered him all assistance and fauour, when so graciously he inuited him into his house. The second hath done the dutie and office of good* Gamaliell, *a Prince and Doctor of the Law, also a secret disciple of* Iesus Christ, *euermore fauouring and furthering his cause. The third is nothing inferiour to prince* Iayrus; *on whom, euen as* Iesus *bestowed the raysing of his daughter from death to life: so hath hee raysed vp you, most miraculously preseruing your life, from the blood-thirstie throates of wolues.*

Now most renowned and worthy personages altogether, hauing collected a briefe disputation of the faith, touching the principall Articles thereof, the more gladly I vndertooke this Argument, to the ende, that thereby might clearely be discerned, the difference on both sides, and which of them holds the iustest cause before God, who craues no approbation by mens inuentions, let them be shadowed and coloured, by whatsoeuer shewes of sanctitie and good intention. For his word will not endure addition, change or diminution: nay, the very Angels of heauen are to bee suspected in that cause. Wherefore, according to the example of S. Luke, *writing his Gospell to to the beloued* Theophilus: *I dedicate and present vnto you, this small Christian resolution, most humbly beseeching you, that you would embrace and defend the same, as already you*

haue

haue most religiously begun to doe. For the Lord God hath chosen you, as his vessels of honour, and principall members of his Church, to be serued by you, to his honour and glory: to the end, that his name may be sanctified, and his kingdome euery where to come, as we pray dayly it may bee increased: and we to liue vnder obedience and protection thereof. I likewise pray from the bottome of my heart, that you all may prosper in felicitie, and most happy contentment. From Egypt, *neere the red Sea: in expectation of the yeere 666. against* Babilon.

Gospell to *Theophilus* a man of great authoritie.

The Church hath great vessels of honor at this present time, God be praised therefore. *Mat.6.10.*

The Church of God is yet in *Egypt*, but it is neere to the red Sea, to passe from thence, expecting the yeere *666*. *Apo.13.*

Your very meanest, most humble and obedient Seruant for euer. ***Dena Kol,*** **borne blind, but recouering sight by** ***Iesus.***

To the moſt magnanimous Lord, *and Chriſtian Knight: his moſt humble* and obedient Seruant wiſheth grace, *peace, and all bleſſedneſſe in our* Lord *Ieſus Chriſt.*

*Pſal.*19. *Math.*25.

HAuing a long time conſidred the contentious difference, betweene the true eternall light, and the foule horrid darkneſſe of *Beliall:* by grace and aſſiſtance of him, that giueth wiſedome to the ſimpleſt, I boldly vndertooke ſummarily to gather, a Chriſtian warlike encounter, with the proud *Romane Prælate*, that ſo audaciouſly lifts vp himſelfe againſt *Ieſus Chriſt*. Which when I had accompliſhed, after I had imparted the ſame, to diuers of good knowledge and learning, to whom I am vnworthy to be tearmed a Scholler: their aduiſe ouer-ruled me, not to hide or burie this poore tallent in the earth. Vpon further conſideration, to decorate and adorne the labour, with ſome honorable title and fauour: I dedicated and preſented it to three moſt illuſtrious Perſonages, very great and excellent veſſels of honour, and endeared ſeruants to our Lord *Ieſus*. Now, becauſe I am not ignorant, that you are to them all a moſt auncient, loyall & firme friend: my humble ſupplication to you, is, to receiue likewiſe

wiſe this poore penny into your protection, to note with what coyne it is ſtamped on both ſides, and to try which of them is falſe or counterfeit, and whether of them is pure mettall, and acceptable in the ſight of God. On whoſe part I pray you may long continue as his Champion, and I to remaine in your fauour and good regard: according as the Apoſtle requireth in good ſeruants toward their maſters. From *Egypt*, neere to the red Sea, expecting the yeere 666. againſt *Babylon*.

1. *Theſ.* 6. *Matth.* 24. *Ephe.* 6. *Tit.* 1. *Apoc.* 13.

Your moſt humble and obedient Seruant for euer. Dena Kol; *borne blind, but illumined by* Ieſus.

An aduertiſement to the Chriſtian Reader, how to make vſe of theſe defenſiue Armes againſt Poperie, how to imploy this *Powder and Shot*, againſt the Pope, his Cardinals, Byſhops, Abbots, Monkes, and Maſters of Sorbone. &c.



Riendly Reader, although wee may (to our griefe) behold, that in many places of Chriſtendom, the buildings and labours of the Apoſtles are much demoliſhed and ruined: yet to comfort vs againe, our Lord God hath raiſed many good Maſons and excellent worke-men, to reeſtabliſh the ſame in the former forme and eſtate. Whoſe paines (God bee prayſed therefore) we may dayly ſee, by the plentie of good bookes and learned endeuours, that ſhew themſelues in this cleare light of the Goſpell, each man labouring about the building, according to the gift and meaſure he hath receiued of our Lorde. I am not ignorant likewiſe, that diuers men of great reading and experience, haue very amply diſcourſed on the difference, betweene the Pope of Rome, *and our Lord* Ieſus Chriſt; *deliuering the true title and right of the one, and as apparantly reproouing the ſhamefull inſolence of the other: wherefore my paines imployed in the ſame argument, may appeare but as a repetition of their former actions. But when this ſmall trauaile of mine with iugement and aduiſe ſhall be conſidered on, thoſe former labours (perhaps) may be found not ſo apt and commodious for diuers* Neophytes: *yong Schollers, newly inſtructed in matters of faith, that as children feeding on milke, moſt vſually can cry but* Pa, Pa. *As much to ſay, as that they will defend themſelues alwayes, by the faith of their Fathers and Predeceſſours,*

Good Miniſters are the Maſons of Gods Church. 2. Cor. 11.

1. Tit. 3. 6. *Neophytes*, are as Nouices in faith, or yong beginners, that haue no other defence, but *Pa, pa*, like yong children.

ceſſors: not hauing any other warant or buckler, But thus did our fathers, being vtterly ignorant, both how they were inſtructed, and who were their true Fathers and guiders in the faith.

In regard whereof, as the weakeſt and moſt vnworthe labourer, to trauile in the buſineſſe of Gods building, I haue collected this little Volume, principally applying the ſame to ſuch as are not for ſtrong meates, but (as children) are to be fed with ſpirituall milke, for their better digeſting the word of God hereafter. But if they will not forget their childiſh cuſtome, or ceaſe from Infants behauiour, crying yet Pa, Pa: *why then, they ſhall finde, their true fathers and lawfull Seniors, not only the Apoſtles themſelues, but likewiſe the auncient Fathers and Doctours of Gods Church, from whom, their bad Nurſes had good hope to hide and hood-wincke them ſtill, in their old Popiſh wolues skinnes, but that (God bee thanked) the truth in them hath clearely appeared, euen to beate theſe pretenders, with their owne ſtaues and weapons, as wee vſe it for a common Prouerbe.*

Such as willingly conuert to the Goſpell, do often cry Pa, Pa: but they are children.

The Papiſts are beaten with their owne weapons.

And this is the maine reaſon, of publiſhing this Shot and Powder *againſt the Pope, by way of Antitheſis or compariſon in oppoſition, for better diſtinguiſhing the right of either part. And becauſe (in iuſtice) the Apoſtles doe deſerue the cheefe and eminent place, wee preferre them to lead the way in euery cauſe, and then the Pope followes with his allegations, vprightly and without any partialtie. Commend both me and this worke to God in thy praiers, and deſire his bleſſing on it for generall beneſit. From* Egypt, *neere the red Sea, this yeere of grace* 1608.
Attending the yeerre 666.
againſt Babylon.

The order and methode obſerued in the booke.

Senten-

Sentences extracted out of the ſacred Scriptures, which are eſpecially to be noted, for more iuſtly iudging the cauſe on both parties.

Iohn 12.48. HE that refuſeth mee, and receiueth not my wordes, hath one that iudgeth him: the word that I haue ſpoken, it ſhall iudge him in the laſt day.

*Galat.*1.8. Though that wee, or an Angel from heauen, preache vnto you otherwiſe, then that which we haue preached vnto you; let him be accurſed.

*Jam.*1.21. Receiue with meekeneſſe the word that is grafted in you, which is able to ſaue your ſoules.

2.*Tim.*2.14. 16.23. Striue not about wordes, which is to no profit, but to the peruerting of the hearers. Stay alſo prophane and vaine babling. Put away fooliſh and vnlearned queſtions, knowing that they ingender ſtrifes.

*Deut.*4.2. You ſhall put nothing vnto the word which I haue commanded you, neither ſhall you take ought there from.

*Deut.*12.8. 32. You ſhall not do after all theſe things that we do heare this day; that is, euery man whatſoeuer ſeemeth him good in his owne eyes. Whatſoeuer I command you, take heed you do it, thou ſhalt put nothing thereto, nor take ought therefrom.

*Deut.*18.20. The Prophet that ſhall preſume to ſpeake a word in my name, which I haue not commanded him to ſpeake; or that ſpeaketh in the name of other Gods; euen the ſame Prophet ſhall die.

*Ezech.*20.18, 19. Walke not in the ordinances of your Fathers, neither obſerue their manners, nor defile your ſelues with their Idols. I am the Lord your God, walke in my ſtatutes, and keepe my iudgements, and doe them.

*Prou.*14.12. There is a way that ſeemeth right to man, but the iſſues thereof are the wayes of death.

*Prou.*12.15. The way of a foole, is right in his owne eyes, but hee that heareth councell, is wiſe.

Other

Other notable and important Sentences, collected out of the holy doctours and auncient Fathers of the Church, which doe both admoniſh and inſtruct all men of ſound iudgement and vnderſtanding: how to cenſure in the cauſe betweene theſe parties, as alſo which of them ought to be embraced and defended, as the infallible, beſt and moſt certaine teſtimonie before God.

Saint Hierome *vpon the Prophet* Micheas, *Chap.7. Tom. 6.*

CHriſt is the head of all men, and Chriſt is head of the Church. They that are reputed to be in his houſe, that is to ſay, in the Church, fall out often times to be his enemies. And though they part not from the head, yet they will ſpeake ill of their head; becauſe both without the Maſter, and without the Lords grace, they dare promiſe (in their owne iudgement) knowledge of the Scriptures. Whereas indeed they are but only puft vp, vnderſtanding nothing; but doe languiſh about queſtions, contentions, and ſtrifes of words, who if they bee truely in the houſe, are yet meere enemies to truth and the houſe.

Many are in the Church, that depart not from Jeſus Chriſt, and yet will ſpeake againſt him.

S. Cyprian *ad Magnum. Lib.*1. *Epiſt.6.*

THis ought to be admired, yea, and greiued at with an holy indignation, that Chriſtans ſhould giue aſſiſtance to Antichriſts: and that preuaricatours and betrayers of the Church, ſhould hold firme abiding in the Church, againſt the Church.

There be diuers buſy in the Church, that fight againſt the Church.

S. Chryſoſtome *vpon S.* Matth. *Chap.*24 *Hom.*49.

ALl hereſies are the army or band of Antichriſt, eſpecially thoſe that get place in the Church, and preſumeth to be in the holy place, where it would ſeeme to bee held in reckoning, as if it were the word of truth. But it is the abhomination of deſolation, euen the battalion of Antichriſt, which hath yeelded vp the ſoules of many men, very deſolate of God.

Antichriſt with all his band, holdes ſtrong power in the Church, againſt the Church.

S. Hierome against Pelagius.

Worldly wisdome is enemie to Gods Church.

VVIse Phylosophers, Patriarckes of Heretiques haue polluted the puritie of the Church by peruerse doctrine.

S. Chrysostome in his imperfect worke on S. Matth. Cap. 23.

We ought to heare ech one, but to persevere in Jesus Christ. 1. Thes. 5. 11. 21.

IT is a matter behouefull, that the people should goe to all Doctors and teachers, and enquire of them, where pure truth is to be had, and where it is corrupted. For it is not prohibited to know that which all men do confesse, and to elect the best. And the Apostle saith: Try all things, and keepe that which is good.

S. Hierome his Prediction, accomplished in our time, as it is written in his sixt Tome, on the Prophecie of Nahum, Chap. 3. upon these words. O King of Assur, thy shepheards do sleepe.

There is no one so blinde, but he perceiueth this prediction day by day accomplished.

The holy and ancient Scriptures, are the hilles towards which the people fled in this time of desolation.

The people are praised for studying at the Mountaines,

AT the comming of *Iesus Christ*, and of the word of God, and in the comming of *Niniuies* consummation (heeretofore the faire strompet:) the people shall arise and walke, that before had slept vnder their Masters: And they shall goe to the Mountaines of the Scriptures, and there they shall finde the hilles, to wit, *Moses* and *Iosua* the sonne of *Nun*. The hilles, which are the Prophets, the mountaines of the new Testament, namely, the Apostles and the Euangelists. And when they shall bee fled to such hilles, and haue conuersed in reading with such maner of hilles: there will bee found none to teach (for the haruest truely is great, and the labourers very few in number) then shall their studie bee praysed, because they fled vnto the hilles. And the sloth and ignorance of the other Masters shall be repooued.

and the ignorance of the seducing Masters, is poynted at with the finger.

The

The same S. Hierome, on the 86. Psal. Tome. 8.

ALthough any one should be holy (after the Apostles) albeit he should be learned: yet hath he no authoritie, because that the Lord is declared in the Scriptures, of the people, and of Princes that haue been, and not by that which is in themselues.

After the Apostles, none haue authoritie. Galat. 2.

The same vpon Ieremie, Chap. 6. Tome. 9.

THe errour of our Fore-fathers, nor of the greatest, is to bee followed, but the authoritie of the Scriptures ought to be followed, and the commandements of God, which only do instruct.

The same on the Prophet Micheas, Chap. 6. Tome. 6.

TRueth begetteth pouertie, and lying engendereth riches.

It is well seen that lyars are rich, and they which heare the word of trueth, are poore and persecuted.

The ſeuerall Arguments handled in this ſmall Volume.

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Of

OF THE LORDS SVPPER.

Ieſus Chriſt, Iudge and PRESIDENT.

Where two or three are gathered together in my Name, there am I in the midſt of them. Matth. *18.20.*

And as they did eate, Ieſus *tooke the bread, and when hee had giuen thankes, hee brake it, and gaue it to his Diſciples, and ſayd: Take, eate, this is my body. Alſo hee tooke the Cup, and when hee had giuen thanks, he gaue it them, ſaying: Drinke yee all of it. For this is my blood of the New Teſtament, that is ſhed for many, for the remiſsion of ſinnes.* Matth.26. Mark.14. Luke 22.

The APOSTLES *of our* LORD IESVS CHRIST, *and his* CHVRCH.

AS our Lord IESVS hath done, ſo will we doe, without altering any thing of his holy Inſtitution. For the Diſciples are not wiſer then their Maſter. Wherefore, as we haue receiued the holy Supper of our Lord, euen *Iohn* 13.13. *Math.*10.24. *Heb.*7.9.10.

ſo doe we beleeue and teach, and in the ſelfe-ſame manner will wee receiue and adminiſter the ſame. As for your Maſſe, it is vnknowne to vs, becauſe it is your Sacrament and ſacrifice, and not that which was inſtituted by our Lord. For wee are well aſſured, that *Ieſus Chriſt* hath conſecrated for euer, them that are ſanctified, by one ſole ſacrifice and onely oblation of his body.

The Pope, and his Church.

Toto titu. de celebra. Miſſar. & de conſecrat. Diſt. 2.

A *OVr holy Maſſe is the ſame Sacrament, which is one Sacrifice for the redemption of the liuing and the dead. For of all ſacrifices, this is the beſt and moſt excellent: wherein, at the voyce of the Prieſt, heauen openeth, and thence* Ieſus Chriſt *with his Angels deſcendeth downe, who are all there aſſiſtant.*

The Apoſtles, and Gods Church.

Math. 14.7. *Galat.* 1.8. *John* 6.20.

B OVr Lord *Ieſus* hath long ſince admoniſhed vs, not to liſten vnto ſuch as ſay; *Behold, here is Chriſt, and there is Chriſt.* And although an Angel from heauen ſhould proclaime your newly forged Tranſubſtantion to vs, we would hold him for accurſed. For by faith (truely and onely) do we eate the bodie of *Ieſus Chriſt*, and drinke his blood in ſpirit, which quickeneth, for the fleſh profiteth nothing. Thus do we receiue theſe words of our Lord, which hee hath ſaid to be ſpirit and life.

The

The Pope, and his Church.

BIT *ought to bee beleeued, vpon paine of euerlasting damnation, that (very suddenly) the bread and wine are transubstantiated, and conuerted into the true body, naturall and precious blood of* Iesus Christ: *euen as great, as grosse, and as large, as it was in the wombe of his mother, and on the Crosse.* S. Thomas Aquinas in 3. pars summæ.

The holy Doctors, and Fathers of Gods Church.

S. Augustine, Ambrose, Hierome, Chrysostome, Epiphanius, Cyprian, Ireneus, Origen, Hilarius, Athanasius, Tertulian, and many others. *The Church of our Lord Jesus Christ, with the holy Doctours thereof.*

The Lords, Signeurs and masters of the Popes Church.

Gratian with his Decretals; Gregorie with his Decretals; the graund master of the Sentences, S. Thomas of Aquine; Iohn Bonaduenture; Raymondus, Petrus Comestor; Iohannes Scotus, and many others. The Popes Church, and my Lords the great Masters of Sorbone.

The Apostles, and Gods Church.

CAS the holy Apostles did receiue it from our Lord *Iesus Christ*; Euen so haue they deliuered it vnto vs. Wherefore we will not demolish or cast downe their building: wee are ignorant of your Transubstantiation, being certaine, that ignorance thereof, is knowledge agreeable vnto GOD. Nor haue wee any want of testimonie concerning the Apostles doctrine, which the Doctours of the Church receiued from them, as is easily discerned by that which they haue written. Saint *Augustine*, an ancient and faithfull Doctour, both 1. Cor. 11. 23.

both vnderſtood & beleeued this holy Sacrament, as you may perceiue by his owne Expoſition, ſpeaking thus. *I can interprete, that this commandement conſiſteth in a ſigne, for our Lord made no difficultie in his ſaying; This is my body, when he gaue the ſigne of his bodie. He inſtructeth theſe things to be ſayd (euen as he ſpake by figure) in ſigne & by ſignification. For the thing which is ſignified, of Cuſtome, is to be called by the name of the thing ſignified.* Saint *Ambroſe* alſo ſaith: *Thou receiueſt the Sacrament, for the ſimilitude of the fleſh and of the blood of Chriſt: But thou obtaineſt the grace of his true nature, and by receiuing the bread in this kinde, thou doeſt participate of his diuine ſubſtance. And euen as in Baptiſme thou haſt receaued the ſimilitude of death: in like manner doeſt thou drinke in the Sacrament, the ſimilitude of the precious blood of Chriſt.* Saint *Hierome* ſaith: *Like as* Melchiſedech *the ſouereigne Sacrificer of God, performed in the figure hereof, offering the bread and wine: euen ſo* Ieſus Chriſt, *repreſenteth the veritie of his body and of his blood.*

S.Auguſt cont. Adimãtus. Epiſt. 12. & ſup. Leuit. 7.9.57.

S.Ambroſe, lib. de Sacrã. cap. 1. Et ſuper 1. cor. cap. 11. Et lib. de admiſt.

S.Hierom. ſuper cap. 28. de S.Matth.

The Pope, and his Church.

C *And ſuch is the alteration, that the bread is no longer bread; nor is the wine any longer wine, or do containe any thing of their owne nature: For they are really conuerted into the ſubſtance of the natural bodie of* Ieſus Chriſt. *As more amply and diuinely is written in our holy Decretals and Canons: and ſpecially by the venerable Father,* S. Thomas of Aquine, In tertia parte ſummæ, & in quarto ſententiarum. Toto titu. de Celebrat. Miſſar. extra. Et de conſecrat.

Theſe are the Popes bombards & artillery thundred againſt Gods inuincible trueth.

crat. Distin. 2. Et in Clement. de reliq. & venerat. Sanct. *And in many other places.*

I *Thomas of Aquine*, am constrained to speake this trueth, as I haue written in my Summe, pars 3. in the *46.* addition, Article *6.* in this maner. Because that the Church is founded vpon Faith and the Sacraments; it appertaineth not to the masters of the Church, to make any newe Articles of Faith, or create any new Sacraments, or remooue or take away them that are made. For therein is the excellencie and power, which appertaineth onely to *Iesus Christ*, who is the foundation of the Church.

All Poperie hath more listened to this man, to renew and ouerthrow the holy Supper, then to maintaine the true institution thereof. Yet you heare what this man saith.

The Apostles, and Gods Church.

DOVR Lord *Iesus Christ* did neuer teach vs any such fables, but flatly hath forbidden vs to giue any credite to them. And S. *Augustine*, (well instructed in Gods owne Schoole) Saith. *Vntill such time as the world shal be finished, our Lord* Iesus *shall continually remaine aboue, but his trueth abideth heere with vs. For it behoueth, that the body wherewith he is risen, should be in a certaine place: but his trueth is euery where spread abroad. For wee must not imagine, that* Iesus Christ *is euery where dispersed, according to the forme and substance of his body. And wee ought in such sort to maintaine his diuinitie, that we doe not destroy his humane nature.*

S. August. *in* Quinquag. Psal. 54. Et ad Dardā. Epist. 67. & in 3. lib. de doctri. christi. Et sup. Joan tract. 30 Et in 2. Quinquag. Psal. 96.

It ensueth not therefore, that all that is in God, is God. For to take and eate his very body, may seem, that he commanded a thing vnlawfull, or an offence. It is then by a figure commanded vs, how to communicate in the

All that which is in God, is not God, that is to say: the humanitie of

Passion of our Lord, and louingly and profitably to preserue in our memorie, that his flesh was wounded and crucified for vs: And the wordes of Iesus Christ, *are spirit and life, as if he should say: vnderstand spiritually what I haue said vnto you. You shall not eate this bodie which you behold, nor shall you drinke the blood which shall be shed, by them that must crucifie me. I haue commanded you a Sacrament spiritually vnderstood: For it is the spirit that quickeneth, the flesh profiteth nothing.* All this hath this learned Doctour written, and in many other places very amply.

Christ, is not his diuinitie, neither is his diuinitie, his humanitie. For the word is not made flesh, as conuerted into flesh: but it is vnited to the flesh without confounding the substance. Neuertheless, God and man is but one Iesus Christ, who holdeth alwayes the true nature of man glorious and immortall. S. Chrisost. sup. Psal. 21. Et sup. Matth. Cap. 5. Homil. 8. ad Cæsar. Monach. Iren. lib. cont. Valens. cap. 34 Origen. super Matt. cap. 26. hom. 83. & super Leuit. Hom. 7. The Councel of Nice, taught first, and very diuinely: how we ought to eate the Lords body, and drinke his precious blood.

And to the end it may not appeare, that this man onely was of this opinion: wee are willing to alleadge the sayings of many other holy Fathers, as of S. *Chrisostome*, speaking thus.

Christ hath ordained the Table of his holy Supper, to the ende, that in this Saerament, hee might shewe vs daily bread and wine, as the similitude of his body and blood, for the nature of the wine remaineth euer.

The like saith, *S. Dionisius*, *Ireneus* and *Origen*, who haue all with one consent and accord written the very same: as is to bee seene in the Booke called the Ecclesiasticall Hierarchie, and diuers others.

Moreouer, wee will not conceale the *Nicene Councell*, wherein it was decreed as followeth.

Wee are not bound to matters heere beneath, as the bread and wine proposed on the Lords table. But wee must (by faith) lift vp your spirits on high. Considering, and vnderstanding, that the Lambe of God, taking away the sinnes of the world, is in this holy Table: who is not offered in sacrifice by Priests, after the maner of beasts.

beasts. And, in taking his precious body and blood; wee beleeue, these are the signes of our resurrection.

You see heere the testimonie of many holy Fathers and Doctours of the Church: who receiued this doctrine from the Apostles in this manner so truely, as they are not to be gain-said.

The Pope, and his Church.

D *THe Priest hauing an intention to consecrate, saying but foure or fiue wordes* (*leauing* Enim) *vpon all the bread which is in the Market, and vpon all the wine which is in a Sellar: immediatly, all the breads and and wines are conuerted and transubstantiated, into the naturall body and blood of Christ. So saith our learned Master,* Ioannes Scotus, in quarto sententiarum.

Fabulous Æsope could recount no merier tales then this seducing Scotus doth.

I *Gelasius* Pope of Rome, *haue no way approoued your Transubstantiation. For I will neuer vnsay that which I haue written against* Eutichus *and* Nestorius, *Heretiques, to wit.* The Sacraments of the body and blood of *Iesus Christ*, which wee receiue, are diuine things. Therefore, we are made partakers (by them) of the diuine nature: and yet notwithstanding, the substance of bread and wine doe not cease to be there still. And surely, the Image and similitude of Christs body and blood, are celebrated in the action of the misteries. It is then euidently shewen vnto vs, what we ought to vnderstand in *Iesus Christ* our Lord.

Gelasius a man learned, was elected Byshop of Rome, in the yeere of Christ 493. We may then well know, that in his time, Transubstantiation was not forged or receiued into Gods church: as he very wel declareth in his owne writings.

I *Venerable* Bede, *will neuer receiue your Transubstantiation, for I will neuer reuoke that which I haue written, vpon the* 22. *Chapter of* Saint Luke, *namely.*

Venerable *Bede* was not altogether popish, for he did not beleeue Transubstantiation.

Iesus Christ hath left the Sacraments of his flesh and blood, vnder the figures of bread and wine, in stead of the flesh and blood of the Lambe. To the end, that hee might shew himselfe to bee hee, to whom our Lord had sworne, and neuer would repent him; Thou art the euerlasting Sacrificer.

This Monke hath written heereon very learnedly. And me thinks that all Benedictines should not defend Transubstantiation. For it was not as yet forged in S. *Benets* time, who gaue them better doctrine then they will follow.

I Drhumatus, *Monke of the holy Order of* S. Benedict, *can no way approoue your Transubstantiation. For I will neuer deny what I haue commented vpon* S. Matth. *to wit.* The wine doth cherish & augment our blood, for this cause is not the blood of *Christ* improperly figured thereby. Because, whatsoeuer commeth of him to vs, doth cherish vs with a true and perfect ioy, and increaseth all our happinesse. Our Lord gaue to his Disciples, the Sacrament of his body, in remission of their sinnes, and to preserue charitie among them. To the end, that keeping this act of his in their remembrance, they might affixe in figure, what he had done for them, and neuer cast this charitie into obliuion, This is my body, that is to say, in a Sacrament.

This Pope is like vnto *Saul*, who albeit he could doe nothing, yet he would prophecie among the Prophets.

I Adrian, *Pope of Rome, notwithstanding the ordinances of my Predecessors: yet, as I haue written in my fourth booke,* I confesse, that the Church ought to know, that she is not Mistresse, but Minister of the Sacraments. And that shee cannot institute any forme of Sacraments, no more then shee can abolish any diuine Law.

The Apostles, and Gods Church.

THe Disciple cannot be more perfect, or wiser then his Master: it is sufficient for him, that he is as he is. In regard wherof, we will neither diminish, nor ad any thing to the institution of our Lord and Master, *Iesus Christ*; whom we will onely heare, and following his example (as hee hath commanded vs) wee will receiue and administer the holy Sacrament of his Supper, vnder the two kinds of bread and wine, nor dare wee doe otherwise, without offering sacriledge. *Matth.* 10. 24 *Deut.* 4. 2. *John* 13. 15.

The Councell of *Basill* vnderstood our Lordes will well enough, when they ordained, that Laye people should communicate in both kindes. And *S. Cyprian* directly opposeth himselfe, to any such contradiction of *Iesus Christ*, affirming it to be full of sacriledge, in his sermon to repentant sinners, and these are his words. *How shall we exhort the people, to spend their blood for the confession of* Christ, *if we doe denie them his blood, for whom they are to combate? Or how shall we make them able, to drinke of the cup of Martyrdome, except wee first admit them to drinke of our Lords Cuppe?* Moreouer, our Lord *Iesus Christ* and his Apostles, did neuer teach or command vs, to hide or keepe close the bread of the holy Supper, or to cary it about hither and thither. For the Church hauing beene alwayes obedient to his doctrine, will neuer doe so. And that full well vnderstood *S. Clemens*, speaking thus. *As many Hostes as will suffise the people, are to bee offered* S. *Cypri. in Serm. ad peccator. pœnitent.* S. *Clem. in Epist. 2. ad Jaco-*

bum. Et in Can. tribus de consecrat. Dist. 3.

at the Altar. If there shall any remaine, or be left, they are not to be kept vntill the morrow: but by diligence of the Clerks (with feare and trembling) they are to bee receiued and eaten. And *Origen* also opposeth himselfe against this superstitious vice, which would haue intruded it selfe into the Church in his time, hee saith. *Our Lord hath not ordained or appointed, that the bread should bee kept vntill the morrow, which hee purposed to giue to his Disciples; but he sayd vnto them: Take, and eate.* Behold then, how we will follow and imitate the Church of God, without declining to the right hand, or to the left.

Origen. sup. Leuit. Chap. 7.

The Pope, and his Church.

E *THe Sacrament of the Altar, ought to bee taken in bread and wine, of the Priests onely. But to Lay people, it is to bee giuen vnder the kinde of bread only.* Tit. de consecrat. Distinct. 2. *Concerning them that be sicke, the body of* Iesus Christ *ought to be caryed to them with great deuotion, solemnitie and reuerence. For this is the commandement of God, and of his Church.*

I can hardly number *Gelasius*, in ranck of the Romaine Popes: for he hath opposed himselfe against a number of their blaphemies.

I *Gelasius, Pope of Rome, doe oppose my selfe against your ordinance, and will by no meanes approue it. For I will neuer contradict that which I haue written in the* Canon Comperimus, de consecrat. Distinct. 2. *speaking thus.* Wee haue vnderstood, that there are some, who receiuing onely the body of our Lord, doe abstaine from the Chalice; wherein, because they sinne through superstition, they ought to receiue the Sacraments together, or else to bee reie-

cted

cted from them quite. For the diuiſion of ſo great a myſterie, cannot be committed without notorious ſacriledge.

The Apoſtles, and Gods Church.

IN regard that wormes, Mice, Spiders, and other creatures, may and doe eate your Tranſubſtantiated bread, which being kept ouer long, corrupteth and putrifieth of it ſelfe: hereby it may be manifeſtly knowne, that the ſigne of the Sacrament, is not the thing ſignified thereby: that is to ſay. That the bread which is a ſigne (as hath bin ſufficiently proued already, & according as our Lord hath willed) cannot thus be conuerted, or tranſubſtãtiated into his natural body. For it were a great & fearefull blaſphemie, to ſay, that the body of *Ieſus Chriſt* ſhould bee ſubiect to putrifaction, corruption, or the teeth of brute beaſts. Hence would enſue, that *Chriſt* ſhould bee leſſe ſufficient, and more inferiour in power and vertue, then were the Gods and Idols of the Gentiles. For they defended themſelues, and ſpake by the cunning of him, who (thorowe Gods iuſt iudgement) did hoodwinke and blinde the poore credulous world, rayſing beleife of ſuch a tranſubſtantiation, after hee had once newly forged it in his owne ſhop.

The Popes Sacrament had been longer obſerued and adored, if they had knowen cunning to hide and diſſemble the corruption and wretched ſubiection thereof. But yet the better to compaſſe their purpoſe, they haue kept it in Boxes and Pixes. But God hath permitted all for the beſt.

Pſal. 16. 4.

Now the Church of God, being inſtructed by the ſanctified ſpirit, beleeueth much more wiſely, namely. That *Ieſus Chriſt* is riſen from the dead, being no more ſubiected to death. For he is glorified, immortall and incorruptible, ſitting now at the right

Mark. 16. 16.

right hand of God his Father: from whence hee will not descend, vntill such time as hee shall come to iudge both quicke and dead, and render to euery one according to his workes. Then will hee punish most grieuously, these correcters and falsifiers of his word, that haue changed and ouerturned the institution, forme and true manner of his Sacraments. And hee will iudge the horrible slaunder of our aduersaries, who doe vniustly accuse vs, to doubt of Gods power, and deny that he cannot conuert the bread into the body of his sonne *Iesus Christ*. But in this Article and difference of the Supper, we pretend no disputation of Gods power: which wee beleeue and confesse to be infinite and incomprehensible. For heerein onely lyeth our controuersie, that the will of God is such, according to the testimonie of his owne holy word: By the which we prooue clearly, that we doe receiue and eate by faith, and spiritually, the very body and precious blood of *Iesus Christ*. This confession is incorruptible, not subiect to wormes, Mice, Spiders, or to bee burned in the fire: which being eternall, is prepared for all them, that shall breath, foorth such blasphemies against our Lord and Master *Iesus Christ*.

The will and power of God doe neuer disagree in themselues. God can do all things, as being almightie, but he will not vse his absolute power, against that which hee hath long since promised, hauing so willed and commanded For God is neuer contrary to himselfe.

The Pope, and his Church.

FOVr holy Father the Pope, supreame head and President in the Councell of Orleance, hath ordained and decreed, as it is written in the fift Chapter to be seene. That if the bodie of *Iesus Christ*, be receiued

ceiued and vomited by a ſicke bodie; If (by humane frailty) no perſon can be found, that will licke vp and receiue the ſame againe, I meane the ſame body of *Ieſus Chriſt* ſo diſgorged: That then that body of our Lord is to bee burned, and the aſhes thereof put among the Reliques. Alſo, if the body of *Ieſus Chriſt* bee loſt, or rotten, by ouer-bad ſmell or age; it ſhall be burned, and the aſhes layd vpon the Altar.

Moreouer, if the body of *Ieſus Chriſt*, by the eating of Mice or Spiders, do become much leſſened, impaired, or gnawed by byting, or if the very worme be found in it: It ſhall bee burned. But if there doe remaine any part of *Chriſts* body, which is not gnawen, or much out of order: it is more ſafely done, to take and eate that. Neuertheleſſe, if it be greatly gnawen, rotten and impaired, by ſome vermine or putrifaction: It ſhall incontinently be burned, and the ſacred aſhes, ſhall be reuerently put and kept among the Reliques.

Such is our holy ordinance, which we will haue to be obſerued vpon paine of Excommunication; As moſt amply wee haue ordained and decreed, in the ſayd Councell, and cauſed to be written vnder the title of Conſecration, the ſecond diſtinction. And yet much more clearely in the Cautells of our holy Maſſe.

Moſt horrible words, that our Lords body ſhould be ſubiect to putrifaction, and to bee eaten of beaſts, or to be burned. The Arke of the couenant, which was but a figure of Chriſt, would not ſuffer it ſelfe to be ſo vſed: For it cauſed all their deaths, that approched neere it. 1. Sam. 5. 11. Much greater reaſon is there for the bread, what it might doe, if it were conuerted and tranſubſtantiated into Chriſts true bodie. But we muſt confeſſe, that the ſigne of the Sacrament, being thus abuſed, is not the thing ſignified thereby.

E OF

OF ONE ONELY MEDIATOVR.

There is one MEDIATOVR *between God and man, which is the man* CHRIST IESVS. 1.Tim.2.5.

Wee haue one Aduocate with the Father, IESVS CHRIST *the iuſt. And he is the reconciliation for our ſinnes, and not for ours onely; but alſo for the ſinnes of the whole world.* 1.Iohn.1.2.

The Apoſtles, and Gods Church.

Iohn 14.10. 1.*Iohn* 2.1.2. *Rom.*1.4. 1.*Tim.*4.

THat is not the Church of God, which (beſide both reproouing & changing his word) cannot ſo content it ſelfe; but alſo diſalloweth the ſufficiencie of one onely Aduocate and *Mediatour*, ſole God, and ſearcher of all hearts. For the Apoſtles, and the whole Church after them, did reiect all other Aduocates and Mediatours: contenting themſelues

ſelues with *Ieſus Chriſt* onely, who prayeth for vs, as moſt euidently is teſtified vnto vs in the Scriptures, and is likewiſe to be ſeene in the writings of the Doctours and Fathers of the Church.

And becauſe we are to handle this point ſomewhat briefly, Saint *Ambroſe*, deliuering the word for the whole Church, ſpeaketh thus. *There hath beene a miſerable cuſtome, in ſaying; that men might goe of, and by themſelues, to God, euen as by Earles and Princes, they can make way to Kings. Is there any man ſo mad, or forgetfull of his owne ſaluation, to attribute a Kings honour to a Prince or an Earle? Why, we ſee, that if any man ſhould dare but to ſpeak this of his own King, of good right hee ought to bee condemned, as guilty of treaſon. Shall not they then be held for much more faultie, as dare attribute the honour of Gods name, to creatures? And, in leauing our Lord ſhall honour ſuch as are but ſeruantes with them ſelues? Though men in Kings Courts, are in more eminent place then others: yet in the King of Kings Court, the greateſt & meaneſt are all but ſeruantes, and the pooreſt as ſoone heard as the proudeſt, and ſooner too. For this cauſe, men gaine acceſſe to a King, by meanes of Princes and Lords, becauſe the king himſelfe is but a man, and knowes not otherwiſe how to deale in matters faithfully; concerning his commonwealth. But, to gaine the fauour of God, from whom nothing can be hidden; becauſe he knowes the hearts of all men, their works, wants or whatſoeuer: There needs no other fauourite, to preſent our ſupplication by, but only an humble, contrite and repentant heart.*

S. Ambroſe *ſup. Epiſt. ad Rom. cap. 1.* S. Auguſt. *ſup. 1. Epiſt. S. Ioan. tract. 1. & 2. Et cont. Parme. Lib. 2. Chap. 6. 8. Et in Quinquag. Pſal. 94. & 108.*

Theſe are the wordes of this worthy Father. With him do conſent many other Doctours of the

Church, affirming it to bee blaſphemie and ſacriledge, to haue any other Aduocate, Mediatour or Interceſſour, but *Ieſus Chriſt* onely. If any man ſhall make doubt hereof, let him read what is learnedly written by diuers to this purpoſe, eſpecially by *S. Chryſoſtome*, and *S. Auguſtine* who doe manifeſtly ſpeake thus. *Although wee are full of all euils, poore and miſerable ſinners: yet notwithſtanding, we haue no need of any Patrons or Aduocates, but onely* Ieſus Chriſt; *by whom our prayers are agreeable before God.* *S. Auguſtine* teacheth vs, to honour the Saints, as creatures and veſſels of honour: without attributing any thing elſe to them, in matters that appertaine to God onely, he ſaith. *We ought by no meanes to direct our prayers to the Saints which are in heauen: becauſe they can bee no ſearchers of our hearts, neither haue they any knowledge of our neceſsities. For it is impoſsible, that they ſhould in any thing bee helpfull to the liuing; when they know nothing that is done in this life.*

S.Auguſt. *lib. de vera Relig. cap. vlt. Et ſup. Ioan. tract. 3 chap. 5. Et de ciu. t. D i lib. 10. 28. chap. 27. Et in lib. de cur. at h mort. cap. 13.* *Epiphan. lib. 2. Com. 2 & cont. Collyrid. lib. 3. Tom. 2. hereſ. 79.* S.Chryſoſt. *in his imperfect worke vpon Matth. Chap. 2. Hom. 2.* S.Hierom. *Com. ſup. Eze. cap. 16. Eccleſ. Hiſt. lib. 5. Chap. 15.*

Conſequently then we ſay, that we ought not to dedicate Temples, Altars or other things to Saints: for we cannot be made happy or bleſſed by them. Then the ſumme of all is, that as we haue but one onely euerliuing God, who will not giue his glory vnto any other: Euen ſo wee haue but one onely Sauiour, Mediatour and Aduocate, *Ieſus Chriſt*, by whom and in whom, we beg and haue all things, which are needfull for vs.

The

The Pope, and his Church.

GIT is ordained and decreed, by the great high Bishop, Head of our holy Mother the Church; that not only Iesus Christ is our Mediatour: But likewise the blessed Virgin Marie, and all the Saints that are in heauen. In regard whereof, we ought to pray and inuoke their helpe in our wants and necessities, as our Mediatours and Intercessours betweene God and vs. For, by their prayers and merites, we shall obtaine heauen.

Hee that hath any affaires towardes a Prince, prepareth himselfe first to some person of his house, to deliuer the message for him, because by himselfe alone, he cannot be heard. Euen so, the blessed Virgin Marie our Aduocate, and all the Saints of heauen, doe cary our petitions to God, and humbly intreat him for our necessities: and God doth neuer refuse the Saints, for their merites are of great vertue and efficacie; For in so doing, we can neuer faile. As it is written in the title; De reliquis & venerat. Sanctor. And in many other places of the holy right Canon. And especially, the prayer of my Lord S. Claude, is very singuler and acceptable to God, after the holy prayers of the blessed Virgin Marie, our principall Aduocatesse.

It ensueth then, that creatures deceased, know our hearts: which is false. For there is none but God only, who is the searcher of all mens secrets. Psalm. 7. 9. Rom. 8. 25. Note, that whosoeuer will read the Prayer of S. Claude, shall finde it most singuler, and worthy to be learned by heart; to be preserued from the Feauer Quintain.

I Iohn Gerson, will neuer gain-say that which I haue written, in my first part of the Examination of doctrines, speaking thus. The first truth should bee so firme, that any simple man, not authorised, may bee thereby so excellently instructed in holy Letters: That a man ought rather to beleeue in his assertion, in the cause of instruction, then in the

This Scholler of Caiphas, hath not bin much ill tutord in his Schoole. For there is maintained firmely, that Romes great

Pontifex is not able to sinne, and that he can neuer erre. What say yee then to a the-Pope; *Hyldebrand* a Sorcerer; 2. *Syluesters* one a second deuill; And the other held, that our soules are mortall, because otherwise, a man could tell, that Popes cannot erre.

doctrine of the Pope. For it appeareth, that a man ought rather to beleeue the Gospell, then the Pope. If then, such a man doe teach some veritie to be contained in the Gospell, concerning, whether the Pope doth, or may greatly erre: it is manifest, whose iudgement ought to be preferred. And if it happened, that a generall Councell should be celebrated, and such a man (so well instructed) should be present there among them; If it should chaunce that (either through malice or ignorance) the greater part should decline, and be opposite against the Gospell: Such a Laye man might oppose himselfe against the said generall Councell. *This is also prooued by the Canon* Pudenda. 24. Quest. 1. *And in the Canon*, Si Papa. Distinct. 40.

OF

OF PVRGATORIE.

Verely verely, I ſay vnto you, he that heareth my word, and beleueth in him that ſent mee; hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life. Iohn 5.24.

Wee haue deliuerance through his blood, that is, forgiueneſſe of ſinnes. Hauing reconciled all things vnto himſelfe, and to ſet at peace through the blood of his Croſſe, both the things in earth, and the things in heauen. Coloſs.1.14.20.

God hath ſent his Sonne, to bee a ſatisfaction for our ſinnes. 1.Iohn 4.10.

To him that loued vs, and hath waſhed vs from our ſins, in his blood,&c. Apoc.1.5.

The Apoſtles, and Gods Church.

THE true and faithfull Church of *Ieſus Chriſt*, knoweth, and vnderſtandeth his word. And it yeeldeth no other teſtemonie, but of two wayes onely, heauen and hell. Whoſoeuer therefore ſhall inuent any other beſide, ſhall neuer enter into the

Matth.25.34
Hebre 1.10.
Coloſs.1 14. 20.
1.Iohr.4.10.
Apoc.1.5.

the others happineſſe. For no other *Purgatorie* do we beleeue and confeſſe, then the onely and moſt precious blood, of our Lord and Sauiour *Ieſus Chriſt*: who (in himſelfe) hath made a full purgation of our ſinnes, and by his blood we haue deliuerance, and abſolute remiſsion of them. For he that loued vs, hath waſhed and made vs cleane from all, being ſent from God his Father, to be the ſatisfaction for all our ſinnes. Concerning that which *S. Paul* ſaith; *That euery mans worke ſhall bee reuealed by the fire:* This fire is very falſely vnderſtood to bee *Purgatorie*. For the Apoſtle ſpeaketh in that place, of the fire of tribulation, of the Croſſe and perſecutions in this world, whereby our Lord examineth and tryeth who are is.

1. *Cor.* 3. 13.

And that it is ſo, *S. Auguſtine* hath faithfully expounded this paſſage in many places, ſaying. *Some doe beleeue, that all thoſe which haue not forſaken the name of* Chriſt, *and haue beene baptiſed in his Church, and haue not beene cut off from it by ſome ſchiſme or hereſie, that in whatſoeuer ſinnes they haue liued, and haue not defaced them by repentance, or redeemed them by almes deeds; But haue continued in them vſually, euen to the laſt day of their life: They ſhall be ſaued by fire. Howbeit, according to the greatneſſe of their ſinnes, the fire ſhall be but diuturnall and not eternall. But me thinkes, they which do ſo beleeue, and yet are Catholiques, are deceiued by humane beneuolence. For if we doe enquire for ſuch matter of the deuine Scriptures: they make no other anſwere, but Chriſts death onely, and the ſhedding of his moſt precious blood.* You heare now what this holy Father ſaith, that they which beleeue

S. Auguſt. *in Enchirid. ad Lauren. cap. 28 & Lib 21. de Ciuit. Dei. cap. 26. Et in tract. de Fide & Oper. chap. 16.*

They that beleeue the fire of Purgatorie, are deceiued in humane beneuolence, not vnderſtanding the holy Scriptures, which render no other teſtimoni, but of the ſufficient purgation made by the

beleeue a Purgatorie, being forged against the word of God: are meerely deceiued by the conceit of humane beneuolence.

precious blood of Iesus Christ onely.

The Pope, and his Church.

HOVR *Mother holy Church, doth make no doubt at all, but that there is a Purgatory fire, burning for times and limitation, which purgeth and extenuateth those sinnes: the guilt whereof is forgiuen, but not the paine or penaltie. Let euery one bee therefore perswaded, that the sacred Scriptures, doe render vs good testimonie of foure places; to wit,* Heauen, Hell, Purgatorie, *and the* Limboes. *And whosoeuer doth not beleeue these 4. places, he shall not escape, because he hath been foretold of them. And holy* Saint Paul, *the great witnesse of this veritie, was not willing to conceale such a secret from vs, for he saith.* That the fire shall approoue the works of euery one, and that they shall be saued by fire.

Mahomet in his Alchoran, confesseth Purgatorie as the Pope doth.

Since both of them then do agree in that faith: it is not to be doubted, but they shall both receiue reward alike. 1. Cor. 3. 13.

I Raymondus, *Preacher of the Papall Church, will not oppose my selfe against the faith of Purgatorie. Neuertheless, I firmely do beleeue, and without any doubt, that God doth not vse to pardon sinnes by halfes: But by his grace, he either pardons all, or none at all. I doe not speake this as of my selfe, for it is written, and approued by the holy Canons: according to the testimonie of the glosse, on the Chap.* Maiores causas, de Baptismo & eius effectu extra. *Where it is said, that the great goodnes of God doth not pardon a part or moitie: For when a man commeth to God with sighes and teares, hee forgiueth all, or els nothing.*

This venerable Master *Raymond*, was so well skild in the holy Scriptures, as he knew not to alleadge any thing, but Canons, and such shot. But that which hee saith, is better prooued by Esa. 43. 25 Mich. 7. 18. Iohn 3. 36. Rom. 8. 6. &c. where it is proued, that Christs blood is the intire & sufficiet purging, satisfiction & remission of sins, which God giueth not by halfes, but wholly and fully, for the loue of his son Iesus.

The Apostles, and Gods Church.

I WE read that Sathan being come to tempt *Christ* in the wildernesse, hee proposed testimonies to him out of holy Scripture, expounding them falsely, onely to deceiue him. But hee that could answere him so well, hath taught vs also to answere in his name, and to render a reason of our Faith, to all such as shall question vs therein. Wherefore we say, that that place in *S. Matthew*, of the Prisoner, if he will not agree with his aduersarie; is vnderstood of the reconciliation and agreement that ought to be, between such as are in strifes of Law and such like variances. And so is it expounded by diuers holy Doctors, without making any mention at all of Purgatorie. As namely, *S. Ambrose, Chrysostome, Hyllarius* and *Theophylact.*

Matth. 4 4. 1. *Pet.* 3. 15. *Matth.* 5. 26. 25.

S. Ambrose *sup. Luc. chap.* 12. S. Chrisost. *sup. Matth. chap.* 5. *Homil.* 10. *Hilar. & Theo. in Can.* Chrysost. *sup. Matthæ. Chap.* 12. *homil.* 6. Grego. *sup. Job. chap.* 19. *Et in Moral. lib.* 8. *Chap.* 17. *Et in can. Dist.* 14. S. Hierom. *in Epist. ad Cher. Et in præfat. de Prouer. Et in Prolog. Galat.*

Touching that text, which speaketh of the sinne against the holy Ghost, *S. Chrisostome* in his Exposition thereof, speaketh thus. *Because this sinne can not be said to be veniall in you: therefore it shal be punished greiuously in you, both in this life, and that which is to come.* It is very friuolously done then, to fordge a Purgatorie out of this testimonie, which speaketh onely of the remission of the fault, and not of the paine. And your Purgatory, is so much the rather inuented, for the paine onely. As for the Bookes of the *Machabees*, they are not authenticall nor receiued in the Hebrew Canon: For they are numbred with the *Apocripha*; As *S. Augustine, Hierome, Gregory*, with the Councell of *Laodicea*, who doe all con-

confesse those Bookes not to bee authenticall, neither haue they any authoritie, to proue any thing by, that is in controuersie. Moreouer, if wee looke well into the sacred Scriptures, it is very easie to be found, that the fire of Purgatorie was first of all forged in the diuels Shop: and he hath stretcht it out to the vttermost, onely to annihilate the soueraigne vertue, and merite of Christs most precious blood.

The Pope, and his Church.

I *WE haue three euident witnesses in the Scripture, that doe make the fire of Purgatorie most certaine to vs. The first is, where it is written of the prisoner, who not beeing accorded and agreed with his aduersarie, should neuer be suffered to depart out of prison, vntill he had fully satisfied, and payd the vtmost farthing. Which cannot otherwise be vnderstood, but onely of the prison of Purgatory: wherein full satisfaction is to be made, before any parting thence will be permited. Moreouer, the sinne against the holy Ghost, is neuer pardoned in this worlde, nor in the worlde to come:* Ergo, *it followeth, that some sinne is to be pardoned in the other world.* Matth. 5. 25. 26. Luke 12. 59.

Lastly, the authenticall booke of the Macchabees, *doth say, that it is an holy and wholesome thing to pray for the dead, to the ende, that they may bee deliuered from their sinnes. Behold here how Purgatorie is diuinely approued, and by long and auncient Custome receiued into our Mother holy Church. Wherefore all these being well considered, there is not any doubt to be made thereof: But rather wee ought to pay vnto God, that* 2. Mac. 12. 27

Behold the subtile means, inuented to bring water to the mill of Rome. But the wise children of God (accounted to be fooles in this world) will neuer bring their corne to this Mill, because it keeps too bad an noyse.

that hee would saue vs by this holy fire of Purgatorie. Out of which we shall be very soone deliuered, by the celebration of Masses, Anniuersaries, Oblations, Vigils, Commendations, Prayers, and Almes deeds. Amen.

The Apostles, and Gods Church.

KWE wil yet further testifie our former speeches, by the Expositions of many ancient Doctours and Fathers, that neither confesse or make any mention of this Purgatorie fire: but haue written and taught the contrary. Especially, *Saint Augustine*, writing to *Macedonius*, *Epist 54.* These are his words. *There is no other place for correction of manners, but in this life: For after it is ended, euery one shall receiue what he hath purchased in this worlde, there the mercy of God remaineth for them that haue bin heere repentant. But in the world to come, penitence doth profite nothing at all.* And in the 13. Booke of the Citie of God, and 9. Chapter, he writeth thus, *The soules of the good, being seuered from their bodyes, are in rest, and no other doubt is to be made thereof. But the soules of the wicked are punished, vntill such time as their bodies shall bee raysed: and then the good shall goe to life eternall, and the others to euerlasting death.*

S. August. lib. 18. de ciuit. Dei. cap. 38. Et in lib. 2. de doct. Christ. Consil. Laodicea. cap. 59.

S. Cyprian in Serm. de mort. sapient. 2. 4.

S. Cyprian was not of any contrary opinion, for hee speakes thus. *Wee are not to thinke, that the death of the wicked, should be of like forme and condition to that of the good: The good are called to rest and comfort; the vniust to paines and grieuous torments. On a sudden, is satisfaction giuen to the faithfull, and torments to the vnbelieuers.* Moreouer, these holy Doctours and Fathers

thers, *S. Ambroſe*, *Hierome*, and *Chryſoſtome*, doe contradict not any point of their precedent opinions, but are all of the ſame conſent, with *Epiphanius*, ſpeaking thus. *It is neither Faſting nor Almes, penitence nor iuſtice, good or euill, that after death doth hurt or helpe. For then there is no further place for repentance, nor any more effects of ſatisfaction.*

S. Ambroſe de bon. de mort. Tom. 1. cap. 2. S. Hierom. ſup. Gal. cap. 6. Et in Eccleſ. Tom. 7. cap. 9. Et ſup. Eſay. ca. 65. Epipha. lib. 1. Tom. 1. hæreſ. 69. ſup. Cantic. S. Cyprian cont. Demet. tract. 1. S. Chriſoſt. 2. ſerm. de Lazar.

Behold then, what the faithfull Church doth beleeue, with her learned Doctours and Fathers; To hold worthleſſe their iudgement, it were impious and ſhamefull, or to condemne and curſe them for Heretiques. Is not this (then) honor done to Saints, when thus wee remember to imitate their example? To conclude then, the Councell held at *Toledo* can teſtifie, if we doe ill in reiecting prayers for the dead: For it was there forbidden as vnprofitable, and fruitleſſely inuented.

The Pope, and his Church, with the Councell of *Toledo*.

NOtwithſtanding all that which hath been ſayde before, wee hauing aſſembled our ſelues at the Councell of Toledo: *haue ordained and decreed this preſent ordinance, which wee will haue to be firmely kept, and eſtabliſhed for euer, as followeth.*

Singing for dead is vaine, idle, and conſequently grounded on ſinne: for of euery idle word we ſhall yeeld an account before God.

We command, that ſuch as depart out of this life, by the diuine vocation; ſhal be caryed to the earth with Pſalmes ſung before them, and other Songs of the Singers. For wee doe altogether forbidde thoſe prayers at Funerals, which were wont to be comonly ſung for the dead. It ſhall therefore ſuffice,

that you giue to the dead bodyes of Christians, the seruice of diuine Songs, in hope of their resurrection. *This is written in the 3. 22. and 23. Chapters of the sayd Councell of* Toledo; *And likewise standes allowed in the Decretals of* Gratian.

This man is like vnto Caiphas, that spake well but not of himselfe.

I Panormitanus, *Cardinall of Rome, will not oppose my selfe against the Papale Ordinances. Neuertheless, in matters that doe concerne Faith, the saying of a Laye man, ought to bee preferred both with the Popes saying, and before it. If it be more probable, and by better authoritie, both of the old and new Testament, it then goes beyond the Popes opinion and iudgement. According as I haue written, vpon the Chapter;* Significasti extra de elect. *And as in other places and Canons, the very same is to be seene.*

OF

OF CONFESSION VNTO GOD ONELY.

I haue acknowledged my ſin vnto thee, and haue not hid mine iniquitie. I will confeſſe againſt my ſelfe my wickedneſſe vnto thee Lord, and thou forgaueſt the puniſhment of my ſinne. Pſal. 32.5.

Againſt thee onely haue I ſinned, and done euill in thy ſight. Pſal. 51.4.

O God be mercifull to me a ſinner. This man departed to his houſe iuſtified. Luke 18.13.14.

The Apoſtles, and Gods Church.

THE holy Scripture teacheth vs very euidently, that for a man to confeſſe his ſinne to man, is not any way neceſſarie, and conſequently, that ſuch kinde of confeſſion is meerely inuented; ouer and aboue God's commandement To whom onely

Pſalm. 32.5.
Pſalm. 51.4.
James. 5 16.
Coloſſ. 4.2.,

onely our ſinnes ought to bee confeſſed, becauſe againſt him onely and his holy commandements, we haue offended. *S. Iames* ſaith: *Acknowledge your faultes one to another.* But how? not to the Popes Prieſts, they are not called by the name of one another. They that are not wilfully blinded, may well perceiue, that *Saint Iames* in that place, ſpeaketh of reconcilation with our neighbour. As *Saint Paul* in like maner well vnderſtood the ſame, ſaying. *Forbearing one another, and forgiuing one another, if any man haue a quarrell to another. Euen as* Chriſt *forgaue you, euen ſo doe yee.*

It is not aboue three hundred yeers, ſince the Pope of Rome conſtrained his Popelings to confeſſe in the eare. For in the time of Pope Innocent. the third, or very little before, none were obliged to confeſſe to Prieſts, about the yere. 1200. Hiſt. tripart. cap. 2.

Moreouer, we are not ignorant, that Auricular confeſsion, being only brought in by men, without any warrant out of Gods word: was put in vſe at *Conſtantinople*, vntill ſuch time as it gaue occaſion of committing whoredome, which made it to be aboliſhed. And afterward it was renewed againe, by *Nectarius* Biſhop of the ſame place. Likewiſe, the Hyſtories doe declare, before Pope *Innocent* the third, no body was bound to confeſſe in the eare of a Prieſt. Therefore, without building vppon mens inuentions, we will make no Confeſsion of our ſinnes, but vnto God onely.

S. Auguſt. in lib. 10. de confeſſ. cap. 2.

For the Apoſtles, and the whole Church after them, did neuer doe any otherwiſe, as many holy Doctours doe render ſounde teſtemonie. Eſpecily *Saint Auguſtine*, ſpeaking thus. *What haue I then to doe with men, that they ſhould heare my confeſsions, as if they could helpe mee of my afflictions? It is a curious caſe, to know another mans life, and be careleſſe in correcting our owne.* Wherefore ſhould they de-

demaund to know what I am, when they will not bee willing to heare what they are themselues? Saint *Chrysostome* likewise was not forgetfull, to aduertise vs herein verie amply, to the ende that wee should not subiect our consciences, vnto such a seruitude, as God himselfe would neuer haue vs bound in; and thus speakes he. *Confesse thy sinnes, to the ende that thou maist deface them. If thou be confounded or ashamed, to tell an other man that thou hast sinned, tell it dayly then to thine owne soule. I doe not say, that thou shouldest confesse to a seruant like vnto thy selfe, that so he may reproch thee: but tell them to God onely, that onely can helpe them: It sufficeth, that God alone sees and heares thee. I would not haue thee confesse thy sinnes to a man, who afterward may disgrace and defame thee, by publishing thy faultes: But shewe thy woundes and soares to God, who is the onely good Phisition.*

S: Chrysost, Heb. cap. 12. *hom. 3. Tom. 4 & supra. Psa. 51. Tom. 2. & in Serm. de Pœnitent. Tom. 6. & de incomprehen. Nat. dei, hom. 5. Et & in 4. Tom. de Lazar. & in hom. 12. de Cananit.*

Ezech. 20. 16.

You see what these good Fathers haue taught vs, yeelding themselues obedient and conformable to the doctrine of the Apostles: whome onely, and none else beside them, will we beleeue, allowe or imitate. For they haue giuen vs the worde of God holily and purely, which being no way imperfect, enstructeth vs suificiently in all things necessarie for our saluation. Therefore, all men else, bee they neuer so holy or wise; Nay, were they Angels of heauen, they can declare nor command vs any thing: but what is diuinely written, in the authenticall Bookes of the holy Prophets and Apostles.

Galat. 1. 8.

The Pope, and his Church.

OVr holy father the Pope, enioyneth and commandeth it to euery one, beeing of yeares and discretion, to confesse himselfe to God, and to man Priest his Lieutenant, all his secret and manifest sinnes, with good deuotion, repentance and contrition, and that at the least once a yeare. Otherwise, our said holy father declareth thē all to be heretiques verie pernicious, wholy rebellious, and disobedient to this his present ordinance. For hereby he hath reserued to his holy and Apostolicall seate, diuers great and enormous sinnes, and knoweth, and absolueth them by his sole authoritie and power, more then all other Bishops can doe. And to those Bishops hee hath reserued and giuen more might, to know, discerne and absolue sinnes; then to other simple priestes, who are much lesse in authoritie and potencie, then the Bishops are. As more amplie is contained and recited, in the holy Canons and decrees, but especially in the Chapter: Omnis vtriusque sexus de pœnitentia & remissione extra.

Moreouer, euery Bishop and Curate ought to constraine and compell euerie one, euerie yeare, at Easter at the least, throughout their Dioceses and Parishes, to present themselues before them, or their Lieutenants and vicars, to make a full, intire and generall confession of all their sinnes, secret and manifest. And then are they to enioyne them such penance and satisfaction, as they shall thinke meet to be expedient and necessarie, for the saluation of their soules. If it shall happen otherwise, that the Parishioners wil not be herein obedient to their Prelates: Our Mother holy church then straitly commaundeth

The Popes Priests are Lieutenants to him their God: of whō S. *Paul* speaketh. 2. Cor. chap. 4. 4.

The Pope is more then his Bishops, and his Bishops more then their Priests, and all of thē shalbe knowē by their fruits Mat. 7, 16.

It is not read that Christ did euer constraine any one to beleeue in him, or to confesse before him, or his Apostles, nor did they euer any such act.

Contrarie to the 19. Psal. vers. 12.

The Priests are not called one another (as in S. Iam.) they receiued no such name in Baptisme.

deth, that they be chaſed out, and excommunicated like to Iudas. *Becauſe they will not performe the commaundement of God, declared vnto vs by Saint* Iames, *ſayding:* Confeſſe your ſinnes one to another. *Iam.5.16.*

OF THE CHVRCH.

The houſe of the liuing GOD, *that is the Church, the pillar and ground of truth.* 2. Tim *3.15.*

The Apoſtles, and Gods Church.

WE beleeue one holy Church, Catholike and vniuerſall, the houſe of the liuing God, waſhed and cleanſed in his precious blood, hee being the onely head and ſpouſe thereof, euen Ieſus Chriſt. Nor doe we beleeue any other head, but him onely: for all other that are founded on him, are members incorporated into his Church. Now, by his iuſt iudgement, he hath permitted, that Antechriſt ſhould intrude himſelf, and ſit in the Temple of God, as God, ſhewing himſelfe, that he is God; For he exalteth himſelfe aboue all that is called God, and will be worſhipped for God. This is the reaſon, why (by the craft of Sathan) he hath taken ſuch boldneſſe vpon him, as to diſpenſe againſt the Goſpels, and deſtroy the holy commaundements of God, and his worde; which we beleeue (notwithſtanding) ſhall endure for euer.

1. Tim. 3. 15.

Coloſ. 1. 9. Epheſ. 1. 12.

But he that fighteth against so strong a foundation, declareth himselfe to be Gods enemie, and Antechrist manifestly. As, after many testimonies of sacred Scriptures. Saint *Gregorie* himselfe dooth giue vs a good aduertisement, saying. *It is sacriledge, and a foretelling of Antichrists comming, to constitute an vniuersall Bishop of the whole Church. For if he that nameth himselfe vniuersall, doe fall, the whole Church is ouerthrowne.* And proceeding on still to the same purpose, he concludeth thus. *I boldly say, that whosoeuer calleth himselfe vniuersall Bishop, or desireth to be so named: is the fore-runner of Antechrist, in that he preferreth himselfe (in his owne pride) before and aboue all other.*

Behold now how God hath suffered, that these diuelish Cautelles of the man of sinne, should be made manifest euen by themselues: euen those that he thought to defend & couer himself withal. As we could much more amply discouer, as well by the testimonie of the worde of God: as by the expositions of many holy Fathers of the Church. But the faithfull Reader, making acceptaunce of this our slender trauell, may (if please him) haue accesse to the Fathers themselues, as, for his more ease, we haue quoated them in the Margent.

The Pope making himselfe to bee vniuersall Bishop of the Church, declareth himselfe to be Antechrist.

Dan.7.21. Esay.42 18. S.Greg.lib.4 Epist.76.ad Mau. & lib. 7, Epist.194. & lib.6. Epist. 188. S.Hilar. cont. Auxentius. S.Bern. super Cantic. Serm.33. & in serm. de couer. S.Paul. S.Aug. super Ioan.hom.50. Orig. super Matth.hom.2 Can.Pudenda 24.quæst.1 Cap.Si Papa. Dist.1. S.Aug.lib.3. de Baptism. Cap.3. &c.

The Pope, and his Church.

MOvr holy Father the Pope, is instituted of God, to be head and vniuersall Prince of his holie Church, hauing receiued the keyes thereof: with in-

tire,

tire, full and incomprehensible power, to binde and loose, pardon and retaine all sinnes, yea, in such sort and manner, as there is no one that dare say to him, wherefore doest thou this, or that? For it is an indubitable veritie, yea, altogether inuincible, that our holy father the Pope, the great successor of Saint Peter, *hath such power and authoritie, as he may iudge the whole world, but hee is not to bee censured, or iudged by any person. And his power is so great and admirable, that he can dispense against the Gospels, against the word of God, and consequently against all the Apostles doctrine, yea, and against the right of nature. As it is most amplie written and recited, in the holy Decretales, and in the* Canõ Lector, cum Glos. 34. Dist. Canon Presbiter, cum Glos. 82. Dist. Apostolorum, 17. Quæst. 4. Canon Si quis - Dist. 40. Canon Si Papa Dist. 26. Et eadem Canon, satis cano. simplici. Can. Incipitis.

S. Augustine saith that if Christ gaue the keyes to Peter alone, then the Church hath no keyes after him: But as hee answered for all, so hee receiued the keyes with all. *Hom.* 11. & 124. & *super Ioan. hom.* 50.

The Pope hath in such sort dispensed against the Gospels, as they are buried, & wholly abolished in his Church. In which, we may contemplate the great mercie of God, according to Dan. 7. and 2. Thes. 2.

OF FREE-WILL.

Verely, verely I say vnto you, that whosoeuer committeth sinne, he is the seruant of sinne. Iohn.8.34.

It is God which worketh in you, both the will and the deed, euen of his owne good pleasure. Phil.2.13.

Not that wee are sufficient of our selues, to thinke any good thing as of our selues; but all our sufficiencie is of God. 2.Cor.3.5.

The Apostles, and Gods Church.

IN this matter, wee may iustly answere, as *S. Hierome* did, writhing against *Pelagius*, saying thus. *The Philosophers, the Patriarches of Heretiques, by peruerse doctrine, haue polluted the puritie of the Church.* Moreouer, in regard of our purposed breuitie, it shall suffise vs to alleadge *S. Augustine*, with whom do many Fathers consent, in detestation of the *Pelagian* heresie, which our aduersaries doe so boldely maintaine. These are his words: *We cannot consent with them, who by ouer great pride, do labor to exalt and aduaunce a freedom of will: for in their so doing, they are the cause of more euil then*

S.August. 30. *lib. de hom.* 41. *Et de verb. Apost.* 13. *serm. Et in Enchirid. ad Laurē. Cap.* 29.
S.Hierm. *in Com. sup.* Hier. *cap.* 23.
S.Greg. *sup. Psal.* 7.
S.Bern. *in lib. de lib. arbit. & in hom. de Annun. Virg. Ma.*

then good, and they but striue to ouerthrow men. But we in humilitie doe consider that which the Apostle saith: *It is God which worketh in vs, both the will and the deed, according to his owne good pleasure.* And we render thanks to our Lord and redeemer, who without any former merits in vs, hath healed our woundes and vlcers, and reconciled vs to God: hauing redeemed vs from captiuitie, and hath brought vs out of darkneſſe into light, and called vs from death to life.

Phil.2.13. Tit.3.6.

The Pope, and his Church.

NWE *doe constantly mainetaine and confeſſe, a liberall and Free-will, not onely in the ſtate of innocencie, but likewiſe in the ſtate of corruption with ſinne. For it is written;* That God made man right, and left him in the hand of his councell, to doe what he would. *So that man, being richly furniſhed, with this noble, francke and Free-will; might worke of himſelfe good or euill, euen by his owne motion, and can merit the firſt grace of congruitie. As more amply is written and declared, by our Maſter of the Sentences, and others, in their ſeuerall Expoſitions.*

Eccleſ.15.14. S Auguſtine ſaith in many places, that we haue a Free-will to doe euill. lib. de verb. Apoſt. Serm 13. Free-will is the hereſie of Ariſtotle, and of all them that vſe it as a buckler for their faith.

OF

OF MARIAGE AND OF VOVVES.

It were good for a man not to touch a woman. Neuerthelesse, to auoyd fornication, let euery man haue his wife, and let euery woman haue her husband. 1. Cor. 7.12.

Mariage is honourable among all, and the bed vndefiled: but Whoremongers and Adulterers God will iudge. Hebrewes 13.4.

My praise shall be of thee in the great Congregation, my Vowes will I performe before them that feare thee. Psalm. 32.25.

The Apostles, and Gods Church.

Hebru.13.4.



AINT Paul, beeing a vessell of Election; doth assure vs, that Mariage is honorable among all, and the bed vndefiled. But your holy Father telleth vs the contrary, to wit; that Mariage cannot bee without vncleanesse, and carnall filthinesse. Now, which of these two shall we say to be the false witnesse? As for *S. Paul*, we

we are very certaine, that his testimonie proceeded from the spirit of God: in regard whereof, we will rather giue faith to him, then to your holy Father; although hee bee seated in Gods Temple for God, and shewes himselfe as if hee were God. Of whō likewise the Apostle speaketh. *That in the latter times, there shall some depart from the faith, and shal giue heed vnto spirits of errour, and doctrines of deuils. Speaking lyes through hypocrisie, and haue their consciences burned with an hot yron; Forbidding to marry.* 1. Tim. 4. 1. 2. 3

Saint Paul can not but be a truer witnesse, then the Pope.

The Pope, and his Church.

O *Our Mother, holy Church, following our holy Father her vniuersall Head, considering aduisedly, that Mariage could not bee performed without vncleannesse, pollution and carnall immundicitie. For this cause, hath iustly and holily prohibited and forbidden, and so doth still forbidde Mariage to Priestes, Deacons, and Subdeacons: for they are tyed and obliged to a vow of chastitie, from which no man can free or deliuer them.*

In 4. Sentent. Dist. 7. cap. 7. Can. Cum societas. 27. Quæst. 2.

The Apostles, and Gods Church.

P THe Church of God did neuer learne of *Iesus Christ*, nor of his Apostles, to forbid holy and honourable Mariage to any person whatsoeuer: except to such as are named in the 18. Chapter of *Leuiticus*. Therefore we will not receiue any such doctrine of deuils. For the holy Apostles were diuers of them maried, and such as lawfully

succeded after them: according as *Saint Clemens* testifieth, writing against them that contemned Mariage, where he saith. *Will they likewise reproue the Apostles* S. Peter *and* S. Philip, *for hauing wiues, and had their daughters married?* Moreouer, many Councels would not so wander from the Apostles doctrine, as at any time to forbid mariage to Priests and Ministers of the Church: but rather did excommunicate all such, as sought to bring in such inuentions of deuillish doctrine. As the Councels of *Nice*, of *Gangres*, of *Constantinople*, of *Anticira*, and the Canon of the Apostles. Shall wee accuse or condemne those holy Fathers and Doctours, with the whole Church, and their good Councels, to iustifie your vn-holy Pope and his ordinances? Can you any way prooue him, to be a better man, or more illumined by God, then all the Apostles and auncient Fathers of the Church were? Or that he is more able, & can iustly condemne them, to haue erred and lost the Faith? And that your great high Priest, was therefore sent of God, to reproue their doctrine, to ouerthrow and demolish all their ancient and diuine building? Wherefore, concerning this point of Mariage, by you so idely contradicted; we will conclude with *S. Origen*, and *S. Ambrose*: *That virginitie may bee well wished and desired, but not commanded.* For, as he else where saith: *Things that are not in our power, are more to be desired, then commanded.*

The

Euseb. l. 3. cap. 2.
S. Clem. lib. 7. Hist. tripart. lib. 2 cap. 14.
Can. Nicen. 31. Dist.
Can. Si quis Dist. 28.
Can. Si quis virorum, Dist. 30.
Can. Quoniam Dist. 31.
Can. Quidam. Dist 27.
Can. Apost. cap. 6.
Who so pleaseth to read the histories, shall finde, that in the time of king Lewes, *the second, Priests were then maried in France.*

Origen. *super* Matth. hom. 13.
S. Ambr. Lib. 1. de Virg.

The Pope, and his Church.

P MOreouer, *our aforesayd Mother holy Church, hath ordained diuers impeachments, whereby a man is hindered from mariage, as, in naturall and spirituall affinitie. For Cousins may not mary with their Cousins, nor kinred their God-children, except by dispensation. Likewise there is a certaine time, wherein none at all are permitted to mary. As more at large is set downe and recorded, in our holy Decretals and Canons.* Canon. Affini. Canon. Multum. 35. Quest. 2. Canon. Non oportet. Canon. Omnium placet. Dist. 32. Canon. Interuenit, Can Placuit. Can. licite. 32. Quest. 2.

Cousins doe lawfully take their Cousins in mariage, as well by permission of diuine right, as ciuill. Leuit. 18. Et Instit. de Iustin. de nup. filij duorum fratrum.

The Apostles, and Gods Church.

Q NOw as concerning inuented vows, hauing some conformitie with the ceremoniall vowes of the ancient Law: It is most certaine, that *Iesus Christ*, being the end and accomplishment of the Law, hath deliuered vs from them, as from all other sacrifices. Wherefore, according to the doctrine of *S. Paul*; *Wee will stand fast in the libertie, wherewith* Christ *hath made vs free, and not be intangled againe with the seruitude of men.* If therefore wee make any Vowes or promises to God, they ought to be orderly grounded vpon his word, to the end that so they may be approoued of him. *For whatsoeuer is not of faith, is sinne.* Which implyeth thus much, That whatsoeuer we do after our owne

Rom. 10. 4. *Acts.* 15. 17. *Galat.* 5. 1. *Rom.* 14. 23. S. Ambr. *sup.* 1. *Cor. cap.* 7. S. August. *Lib.* 6. *de Confess. cap.* 2. *Et in Lib. de Virg. cap.* 40. S. Cypr. *Lib.* 1. *Epist.* 11. *Concil. Tolet.* 8 *Et Gangre. in Galat. &c.*

owne fantasies, thinking them to be well done, and haue no warrant or authoritie therefore out of Gods word: All such things (we say) are sinne, and displeasing to God. This then being well considered, wee will maintaine this saying of *S. Ambrose: That no person is to bee compelled, least by forbidding things that are lawfull, they fall and offend in matters vnlawfull.*

The Pope, and his Church,

Papists binde themselues to God by these three vowes, and one of them they will not obserue, for riches makes them rebell against God.

QConcerning Vowes, our Mother holy Church hath ordained, and straitely doth command, that they should be rendered to God faultlesse. Vowes are great and many in number, but there are three only principall and substantiall, as namely, Pouertie, Chastitie, *and* Obedience. *Whosoeuer therefore shall vowe any one of these three, hee is thereto perpetually bound all his life time. As very meruailously and most diuinely it is declared, by our graund Master of the Sentences.*

This Pope spake as he meant, and as he felt in his owne frailtie.

I Pope Pius, *sirnamed* Aeneas Syluius, *doe say, and will maintaine, that, in good right, and for good cause, the Mariage of Priests was taken away and forbidden: but surely, for better cause, it should be restored to them againe, if mens infirmities be duely considered.*

OF

OF FASTING AND OF MEATES.

Meate maketh vs not the more acceptable to GOD; *for neither if wee eate, haue wee the more, neither if we eate not, haue wee the leſse. But take heed, leaſt by any meanes, this power of yours be an occaſion of falling, to them that are weake.* 1. Cor. 8. 8. 9.

The Apoſtles, and Gods Church.

THE Church of GOD reproueth not Faſting, when it is done according to his diuine word. For our Lord commandeth vs, not to offend our heartes with gluttonie and drunkenneſſe: And *Saint Peter* telleth vs, that ſobrietie is the meanes to withſtand the deuill. Neuertheleſſe, wee will not entertaine ſuperſtitious and fantaſtick Faſtings, to depriue vs of the libertie that wee haue in *Ieſus Chriſt*. We doe vndoubtedly confeſſe, that *Ieſus Chriſt*, his Apoſtles, and the whole Church haue faſted; but wee finde no time by them defined and limitted,

Luke 11. 39. *Rom.* 14. 9. 1. *Pet.* 4. 7.

Gal. 5. 1. *True faſting is approoued of God.*

limitted, neither the difference of dayes, or any interdiction of meates, which to forbidde, is the doctrine of Deuils, as *S. Paul* saith. For at all times it is permitted, to eate of all meates that are solde in the Shambles, without inquiring for conscience sake.

1. *Tim.* 4. 1. 1. *Cor.* 10. 9. 15.

S. Athanasius speaketh plainely, *That such as doe abstaine from meats, do profite as much thereby, as those that separate themselues from true Faith.* *S. Spiridon* Bishop of *Cyprus*, saith. *That hee durst freely eate flesh in the Lent time, when others did abstaine from it; because he was a Christian.* *S. Hierome* writeth. *That we ought neither to decline to the right hand, nor to the left: For to fall frō the right hand, is to abstaine from those meates, which God hath created for our vse.*

S Athan *lib. de exposit. sup. Hebr. cap.* 13. *Mat.* 15. *Hist. tripart. lib.* 10. *cap.* 10. S. Hier. *in Com. sup. Malach.* 1. *cap.*

Shall we then say, that the whole Church hath erred, and your holy Father is iust and perfect only? The Councels of *Bracharensis*, the 2. of *Toledo*, the 13. And the Popes *Martin* and *Eleutherius*, excommunicated all them, that abstained from eating any meates whatsoeuer, which were conuenient for the nature of man. Moreouer, wee are not ignorant, that the Law and obligation of Fasting, was first of all imposed by *Montanus* the Heretique; as hee was reprooued thereof, by *Apolonius* the Martir of *Christ*.

Concil. Bracharen. 2. Dist. 10. *Hist. Eccles. lib.* 5. *cap.* 3. *&* 11. S. Orige. *sup. Leuit. cap.* 6. *hom.* 10. S. August. *de mor. Eccles. & ad Jesul. Epist.* 86.

Therefore, in consideration of what hath bin before alledged, we cannot otherwise choose, but conclude with this saying of *Saint Augustine*. *Contemplating in true heate of zeale, the diuine and Apostolicall writings of the olde, as also the whole newe Testament: I see that Fasting is recommended, but finde*

S. *August ad Jasulan. Epist.* 86.

it

it no where defined, by the commandement of our Lord, or of his Apoſtles, either at what time, or on what dayes, we are to faſt, or not to faſt. Wherefore, I vnderſtand hereby, that the commandement of Faſting doth gaine vs no righteouſneſſe, which inwardly is the beautie of the Kings daughter. Thus you ſee, how religiouſly the Church hath vſed to faſt, for our better preparation to Gods diuine ſeruice: and this Rule, with glad deſires wee will obſerue and imitate, reiecting your Popiſh Faſting as ſuperſtitious. For it is like vnto that Cuſtome of the Iewes, which our Lorde God held in great deteſtation, and reprooued them for it by the Prophet *Eſay*. To the end therefore, that ſuch reproch may not fall vpon vs, wee rather couet to faſt as the Saintes, Prophets, Apoſtles, and holy Fathers of the Church haue done before vs, then to decline either to the right hand or left, with falſe ſeducers.

By Faſting, we cannot be euer the more righteous: but thereby wee may prepare our ſelues onely, for the ſeruice of God the more freely, then when we are filled with meates beyond meaſure.

The Pope, and his Church.

OVR firſt Father ſinned thorow gurmandiſe or gluttonie. Abſtinence was enioyned him by GOD, *which hee hauing broken and tranſgreſſed, was excluded and curſed of God. Wherefore, our Mother holy Church, following the example of God, of his ſonne* Ieſus Chriſt, *and of his Apoſtles: commandeth to Faſt, and vſe abſtinence, vppon ſome certaine dayes ordained for that purpoſe, vnder payne of ſinning deadly. And to the end, that no one ſhall*

pleade

Montanus the Heretique was the first that compelled men to faste: Wherein the Pope is his successour. Histor. Eccles. lib. 5. cap. 11.

pleade ignorance of this holy Ordinance: Shee gives it foorth publiquely to bee knowen, that in these times, as of Lent, Vigils, the foure quarterly times, Frydayes and Saturdayes, shee commandeth to bee kept fasting, and to abstaine from meates, as flesh, Milke, Butter, and other white meates, but most especially in the holy time of Lent. And whosoeuer shall be so bold, as to transgresse her ordinance, hee shall bee reputed the childe of perdition, and by all our holy Fathers shall bee excommunicated. As more at large is declared and set downe in our holy Decretals, and Ecclesiasticall Canons. Can. Statuimus. Dist. 4. Canon. Statui. Dist. 75. Et toto titulo de obseruat. Ieiunior. extr.

OF

OF IMAGES.

Take heede vnto your ſelues, leaſt you forget the couenant of the Lord your God, which he made with you: And leaſt yee make you any grauen Image, or likeneſſe of any thing, as the Lord thy God hath charged thee. For the Lord thy God is a conſuming fire, and a iealous God. Deut. 4. 23. 24.

Curſed be the man, that ſhall make any carued or molten Image, for it is an abhomination vnto the Lord. Deut. 27. 15.

The Apoſtles, and Gods Church.

THe Church of God, hath not ſo ſlenderly profited in his Schoole, but that ſhe knoweth verie well; that ſhe ought rather to obey her GOD, then men. Your Romane Pope, with his yonger purple Prieſts, and others of the like condition, commaundeth to honour, yea, to adore Images. Deu. 4. 23 24 Deut. 27. 15. Exod. 20. 4. 5.

But our Lord, who aloude hath deliuered himselfe, to be a iealous God; forbidderh vs to make any manner of Image, in semblance or similitude whatsoeuer, for any respect of seruice due to him. To which of these two then, shal we be obedient? The Prophet *Dauid* doth admonish, that it is very daungerous, to obey men rather then God, saying: *That he scattereth the mouthes of them that are men-pleasers.* Wee will then rather listen to our Lords voice, then to the man of sinne, although he haue seated himselfe in Gods Temple, for God, and shewing himselfe euen as if he were God: yet being become mute, and like vnto his Images, hee hath quitted and resigned his office of instruction to Images, & hath giuen them his peculiar power to instruct such are ignorant, tearming them to be Lay-mens bookes. But we, ioyning with the royal Psalmist, doe say: *Confounded bee all they that serue grauen Images, and glorie in Idols. They that make them, are like vnto them, so are all that trust in them.*

Psal.5[illegible].5.

2. Thes.2.7.

Psal.97.7.
Psal.115.8.
Psal.135.18.

The Pope, and his Church.

§ *THe great and soueraigne high Priest of Rome, hath so well ordained in his Church, as well for the learned as the ignorant; as there remaynet h nothing to be further ordered. To such as are Clearks and of knowledge, he hath permitted to reade, and exercise themselues in bookes. But for the ignorãt & vnlearned, that are not able to vnderstand spirituall matters, hee (of his benigne grace) hath permitted, to studie and practise their saluation, by Images painted and carued,*

The law of God giueth wisdome to the simple, and not dead Images. Psal.19.7.

which

which is a matter verie easie for them to doe. Wherefore, according to his holy ordinance, it is commaunded, that all kinds of Images and representations, shall be erected and placed in Christian Temples and Churches; which it shall not be amisse for the people, to honor, cloath with garments, and set lights before; yea, and to giue them all humble reuerence, in honour of those Saints that they doe represent. As it is better, and more diuinely declared, in the holy Decretalls and Canons, and especially, In Can. Perlatum, & Can. Imagines de consecrat. Dist. 2.

The word of God commandeth altogether the contrarie. Exod. 20. 4.

The Apostles, and Gods Church.

TYOur holy Father the Pope, would haue you to bee taught and instructed by those dead Images: But we haue God and his Prophets, that make answer for vs, saying: *What profiteth the Image? For the maker thereof hath made it an Image, and a teacher of lyes: though hee that made it, trust therein, when he maketh dumbe Idoles. Woe be vnto him that saith to the Wood, Awake, and to the dumbe stones; Rise vp, shall it teach thee?* And *Hieromie* saith: *In this point onely they doate, and are foolish, for the stocke is a doctrine of vanitie.* What is he then, that would be instructed by such maisters? As concerning the second *Nicene* Councell, which was in the time of *Charlemaigne*: we confesse, that Sathan sate there among them, and being the head of such an assemblie, hee made his members answerable to himselfe. To whom verie aptly may be applyed that saying of Saint *Paul*. *When they professed themselues*

Hab. 2. 18. 19

Hier. 10. 8.

Sathan was President in the second Nicene councell. Rom. 1. 22. 23, 25.

selues to be wise, they became fooles. For they turned the glorie of the incorruptible God, to the similitude of the Image of a corruptible man. And the truth of God, vnto a lie, and worshipped and serued the creature, forsaking the Creator.

The Pope, and his Church,

The Bishop of Marseilles, *was reproued for doing the cõmandement of God. Wherein appeareth, that God hath euermore reserued some one or other, to maintaine his faithfull seruice, according to his word, and not according to the liking of men.*

IN our former recited Canons, is declared, how a Bishop of Marseilles, *hauing broken downe and defaced the Images in his Dioces: was therefore most iustly reprooued and controlled by our holy Father, because he durst transgresse against his holy ordinance. Moreouer, we will not hide in secret, or conceale in silence, the second* Nicene Councell, *accomplished in the time of the most Christian Prince* Charlemaigne, *& assembled by commandement of* Irene, *Gouernor of the Empire, who ordained and decreed: That not onely it was good and profitable for Christians, to haue Images in their Temples, but also that they ought to honour and adore them with all reuerence. And to the ende, that it may bee more perfectly knowne, what fruit and goodnesse was gathered by that holy Councell, as also, that the vertue and authoritie there of may the more fully bee vnderstoode: we are willing in large and ample manner, to recite the testimonies, sentences and opinions, alledged by the holy Bishops and Doctors assembled in that Councell. According as more at large is contained in the Booke of* Charlemaignes *refutation.*

First of all, Iohn, *Ambassadour of the East Churches, speaketh thus.* God hath created man after his owne

owne Image: *Ergo*, we ought to haue Images. For it is written: shew me thy face, for it is faire and louely. *An other Bishop saith*: No man lighteth a Candle, to hide it vnder a bushell: Ergo, Images ought to be had.

An other Doctour saith: Lord, the brightnes of thy face is imprinted vpon vs: Ergo, We must haue Images. *And after many other good and memorable verdicts*, Theodosius *Byshop of* Mira, *concludeth thus*. These testimonies are cleare and euident, that not onely Images are to bee had, but also, that they ought to be adored and honoured. For my Archdeacon so thinketh and beleeueth. I *Theodosius*, Byshop of *Mira* doe say, that I excommunicate all such, as will not worship Images. *And an other Byshop saith*: That all the calamities and aduersities, which happened to the Grecians, and people of the Easte, was, because they would not worship Images. *Another Byshop saith*: Seeing that perfumes and incense is bestowed on the Images of Emperours: we ought to bestow much more vpon the Images of Saints.

Heere was an assembly of learned iudgements, blinde leaders to the blinde. It was meruaile, that the very stones did not start vp at so horrible opinions, contrary to the diuine trueth: which they seeking to exterminate altogether, laboured but in vaine. For the Lord wil preserue his trueth for euer. Psalm. 145. 18.

Constance, *Byshop of* Constance *in* Cyprus, *sayth and deliuereth this great and admirable sentence*. Concerning my selfe, I doe protest, that wee ought to giue equall honour and reuerence, and in as ample manner to the Images of Saintes, as to the holy Trinitie in Heauen. And whosoeuer is not of mine opinion: I excomunicate, and send him among the *Manicheans* and *Marcionites*. *And assuredly, all the holy Assembly of the Councell found this opinion to be very good, whereupon, they concluded with*

him in the approbation thereof, and all together after him, sayd, Amen.

We may well say, that of this holy Assembly, which S. Paul speaketh, 2. Cor. 4. 4. The God of this world hath blinded the vnderstanding of infidels, that the light of the Gospel should not shine vnto them.

Iohn, *Ambassadour of the Easterne Churches, giueth this notable opinion.* It were much better, to haue all the Stewes and Brothell-houses of the whole worlde, to bee kept in one Cittie, then to reiect the seruice of Saintes Images. And it is manifest, that the Samaritanes were worse then Heretiques, but they that reiect the Images of Saintes, are much worse then the Samaritanes. *And all concluding with this opinion, the ende and resolution of the whole Councell, was determinatly set downe, as followeth.* Wee beeing assembled in the Name of GOD, doe will and command, that this holy Councell and Decrerall, shall bee perpetually obserued in the Churches. And doe excommunicate all gain-sayers, as rebels and disobeyers heereof. And to enlarge the treasure of our Mother holy Church, wee giue full Iubilie of Pardons of all sinnes, to all such as shall dayly haue the Image of IESVS CHRIST, and doe Sacrifice, honour, and reuerence thereto. Amen.

Beholde howe these holy Fathers, and religious Doctours, beeing wholly inspired with the holy Ghost, haue gouerned our Mother, holy Church, whom wee will beleeue and imitate, and in her Faith both liue and dye.

The

The Apostles, and Gods Church.

VLET vs come now and consider a little on the subiect of this Councell. May it be called holy? Or can it bee said to bee approoued of God? Surely, nothing lesse. For if it were presented to Turkes and Saracines, vndoubtedly it would bee highly detested euen of them. Therefore wee may well say, that neuer was that false Prophet and Heretique *Mahomet*, so beastly blinded, as these grosse conceited Bishops conclusions were in this Councell, to value in equall manner, the adoration of Images, with the worship of one onely true God in Trinitie of persons. O poore miserable world, plunged in all errour, darknesse, and ignorance! It was wonderfull, that in those times some man was not found, in Gods behalfe, to whippe those Heretiques, those Marchant-sellers of Cockle and Darnell: As *Iesus Christ* did the Marchants out of the Temple, that deserued it not halfe so much as these blaspemers did. But let them be assured, that trueth hath euer preuayled against such impietie practised and warranted, in those diabolicall Councels: and that our Lorde God will be auenged on the sonnes of men, deliuering them ouer in his iudgement, to bee led by strong delusions, and to beleeue lyes. *That all they might be damned, which beleeued not the trueth, but had plea sure in vnrighteousnes.* Behold what words are witten by that vessell of Election, proceeding from the spirit of God: which should astonish and

Mahomet the false Prophet hath not so much blaspheamed in his Alchoran, as these Bishops did in this Nicene Councell.

2. Thess. 2. 11.

make

make them tremble, that dare lift vp their hornes against God; *Against whom there is no wisedome, neither vnderstanding nor councell.* Prou. 21. 30.

Moreouer, not to digresse from our purpose, if such a Monopolie of Sathan, combined with his whole band (by Gods secret permission) did then get the day for once against *Iesus Christ*: Should it therefore be concluded, that the whole Church of God, following the doctrine of her master and his Apostles, hath erred; in forbidding and pulling downe all Images and Idols? Which being permitted by an vnchristian Councell, to bee adored and worshipped, ought (neuertheless) to be gain sayd, broken & defaced, as appeareth by three other holy Councels, who in this point differed not frō Apostolicall doctrine. If we read the Councell of *Constantinople*, celebrated by *Constantine* the fift; the second Councell of *Toledo*, and likewise the *Elibertine* Councell, the 36. Decretal: it will bee found, that all these three did decree as hereafter followeth.

God for the space of 600. yeeres suffered no Images in Temples: but because they haue since been permitted and adored, it foloweth not therefore, that the first Church was heretical, and this is now more illumined by God, beeing altogether contrary to him. The Councells of Constantinople, Toledo 2. and Elibertine, detested and forbad Images, and whosoeuer accepted of thē, were held as strangers to the Church of God.

It is concluded, that there shall be no pictures or paintings in Churches, to the ende, that no reuerence or adoration may be giuen to painted walles. And after followeth. *We are very willing to admonish the Faithfull, that so much as in them lyeth, they should hinder the hauing of any Images in their houses. And if they feared their seruants yeelding to them: yet at least, they should keepe themselues pure, frō being corrupted by thē. Wherin if they would not be obedient, they should be accounted as strangers to the Church of God.* Thus did these holy Fathers in their Councels, maintaine all pure

Doctrine

Doctrine in the Church, without forging any novell constitutions against the word of God.

The Pope, and his Church.

V *Concerning all other differences and questions, besides the case before declared, wee doe wholly repose our selues vpon the holy Councells, Decretals and Canons; as more prolixly and cathegorically they are explycated, by our Masters of the venerable Colledge of* Sorbonne ; *and especially, by the graund Master of the Sentences. All which together, doe very well deliuer to euery vnderstanding , the Articles and Questions proposed in that holy Councell. With whom, wee haue iudiciously and diuinely concluded and resolued, to our great honour and glory, and to the confusion of our aduersaries. Notwithstanding all oppositions whatsoeuer, alleaged on the Apostles behalfe, by the Doctours of the Church.* For among vs, we hold it as an indubitable veritie, and inuincible (according to the Gospels testimonie;) That all things which were necessarie for our saluation, were not reuealed to the Apostles, neither haue they written them all. Wherefore it hath followed very necessarily, that those things which the Apostles omitted, and left out; wee should afterward obtaine, and diuinely finde finished, in the supplement of our holy traditions and ordinances. Which we will and command, to be perpetually obserued, and as sincerely regarded, as those of *Iesus Christ*, and of his Apostles; and that vnder paine of deadly sinne, excommunication, and eternall damnation.

The Apostles are lesse and inferiour, to the great Rabines of Sorbonne.

O insupportable blasphemie, God hath reuealed more to seducers, then to his Apostles & Euangelists. Mahomet in his Alchoran saith the same: therefore, both these do bend themselues against Iesus Christ, who with the spirit of his mouth shall consume them both. 2. Thess. 2. 8

The Apostles, and Gods Church.

XBVt if holy *Epiphanius*, a man of God, and very highly renowned in his time, were liuing in these dayes, hee should haue worke enough to doe, in breaking downe an infinite number of Idols and Images; as very manfully (in Gods cause) hee did, in the Cittie of *Bethell*. According as himselfe writeth, in an Epistle to *Iohn* Bishop of *Ierusalem*, his words are these.

Epiphanius *a man of great renowme in the Primitiue Church, defaced the Image of Iesus Christ*

S Hierome *speaking of him, saith. That he was so respected in his time, that euen Heretiques themselues did him honour and reuerence.*

And when I entred to pray, I found there a sayle, or great cloth hanging at the doore, figured and painted, hauing an Image, as of Iesus Christ, *or some other Saint, for I could not bethinke me well, whose Image it should bee. But when I beheld in the Church of* Iesus Christ, *an Image of a man hanging, against the authoritie of the sacred Scriptures: I rent it in pieces, and gaue councell to the keepers of the place, rather to bestow the same cloth, on some poore dead body for buriall, then to let it so offend the consciences of any.*

It were better to doe the workes of charitie, then hang vp images in Christian Churches. S. Augustin. *in Cataleg. de heres. Et in lib. 4. de Ciuit. Dei. Cap. 9. & 11. Et super Psal. 113.*

What now can your pontificall high Priest of Rome alleadge, against so many excellent persons, as flourished in those dayes in the Church of God? *S. Augustine* did not forbeare to affirme it constantly, that it was an execrable heresie, to giue any honour to the Images of *Iesus Christ*, or of the Saints. For, as hee himselfe sayth. *In looking vppon Images, no man can pray or worshippe as hee ought to doe; but hee will bee touched, as if his thoughts were carryed thence, where his hope is to bee heard, and his sute granted.*

All theſe things beeing duely and religiouſly conſidered, to the ouerture of your *Romane Prieſts* pride: wee doe and will conclude with the whole Church of God, That according to his commãdement, we ought to honour and worſhip him in ſpirit and trueth, and not by any inuented viſible things, commanded without authoritie of his holy word, the which wee know, and beleeue ſhall remaine for euer. And wee hope ſhortly to ſee, that thereby the great man of ſinne ſhall be ſmitten and ouerthrowne, euen hee that exalteth himſelfe againſt God, in his Temple. Which wee humbly deſire, for the honour and great glory of his name, to the end it may be ſanctified, and his Kingdome come; that ſo, all men on earth may learne the way to life euerlaſting, which is, by knowing and confeſsing one onely God, and him whom hee hath ſent, his onely Sonne, *Ieſus Chriſt* our Lorde and Sauiour.

Eſay.40.18.

Dan.7.25.
2.Theſs.2.4.

Matth.9.32.
Iohn.17.3.

And concerning that falſe couerture, alleadged by our aduerſaries, that *Chriſt* reuealed not all things needfull for our ſaluation, to his Apoſtles. This was true, before they had receiued the ſanctified Spirit, on the day of *Pentecoſt*. But after they were filled with the holy Ghoſt, and inſtructed of him: the promiſe of *Ieſus Chriſt* was accompliſhed, that the holy Spirite ſhould reueale vnto them, whatſoeuer hee had ſayd, and ſhould leade them into all trueth. This being done and accompliſhed, they wrote the word of God, and haue left the ſame vnto vs, cleane, holy and pure, ſufficient to guide and direct vs to euerlaſting life. We

John 16.13.

Galat.1.12.

are not bound then to heare any other, but the Apoſtles: For all men elſe whatſoeuer, bee they holy, wiſe, or very Angels of heauen: they may not declare, or command vs any other Goſpell, but that which is diuinely written, in the authenticall Bookes of the holy Prophets and Apoſtles. And no man, how wiſe or learned ſoeuer he be, hath any authoritie, after the Apoſtles, as *Saint Hierome* ſaith.

S. Hierom. Tom. 8. Pſal. 86.

Moreouer, albeit wee ſhould bee vniuſtly reprooued, perſecuted, condemned, yea, and murdered of men, in the quarrell of God: yet notwithſtanding, hauing our onely hope in him, who hath called vs to that honour; We are to reioyce and be glad, when wee are perſecuted and hated for his Names ſake. Not doubting, but in his good time, and when hee pleaſeth, his ſtrong and powerfull arme, ſhall free and deliuer vs, from all ſeruitude of our aduerſaries. As alwayes hitherto hee hath done, in fulfilling his promiſe to his holy Prophets and Apoſtles. Therefore, to that euerliuing Lord God, bee giuen all honour and glory, praiſe and power, world without end. Amen.

Rom. 8. 18. Pſalm. 44. 3. 1. Pet. 3. 14. Matth. 5. 10.

Si hoc conſilium aut opus ex hominibus eſt, diſſoluentur. Si vero ex Deo eſt, non poteritis diſſoluere.

Acts. 5. 38. 39.

If this counſell, or this worke be of men, it will come to nought.
But if it be of God, you cannot deſtroy it.

The

The Pope, and his Church.

NOw we haue good and great occasion, to render thankes to God, who hath made vs victorious ouer our aduersaries; whom we doe excommunicate and curse, as pernitious and damnable Heretiques: because they will not be obedient to our holy ordinances, but doe fondly cleaue to, and stand vpon the Gospels, and the doctrine of the Apostles, who are not able to be vnderstood of any man, without our holy Glosses and expositions. For the rest, let vs not forget to speake somewhat, in the behalfe of our holy Masse, That, looke how much our heretical aduersaries doe labour to confound and ouerthrow it: So much the more powerfully will we striue, to defend and maintaine it, euen vnto blood and death. For which cause, we haue commanded to publish abroad, the great graces, vertues and properties of the most holy Masse: According to the testimonie of that reuerende man, Master Iaques *of Spaine, solemne Doctour in diuinitie.*

The way of a foole is right in his owne eyes, but the wise will heare the counsell of God: who teacheth a quite contrary way. Pro. 12. 15.

The Copie whereof, we will haue exhibited and giuen to euery one, that shall continually haue good deuotion to the most holy Masse, and shall liue and die in the true faith thereof. Amen.

M. IAQVES
OF SPAINE.

A Copie containing the great graces, vertues, and properties of the most holy Maſſe: which being well contemplated, and conſidered on, are more worthie to be eſteemed, then an vnualuable treaſure.



After Iaques of *Spaine*, ſolemne doctor in Diuinitie, recounteth in his workes, that *Saint Auguſtine* and other Doctors doe hold this concluſion. That if he which heareth Maſſe deuoutly, hath either bought, or taken money for ſo much land, as may be walked on during the time a Maſſe is ſaying, and ſhall giue that money to the poore: yet hee ſhall not merit ſo much thereby, as by his deuout hearing of that Maſſe.

Secondly, he that as this day heareth Maſſe deuoutly, and hopeth to heare another to morrow, with the ſame deuotion: looke what ſinnes hee committeth betweene thoſe two Maſſes, are pardoned him by true confeſsion, which our Lord will graunt him before his death.

Thirdly, after a man hath heard Maſſe, his feeding yeeldeth the greater benefit to his bodie, nor can he want ought all that whole day, but ſhall be filled with all things needfull to nature.

Fourthly,

This Copie is to be approued by Saint *Paul*. Gal. 5. 2 and by *Moſes* Deut. 18. 9. and by *Juſtinian* the Emperor, *lib.* 1. *de ſumma Tri. & fide Cati.* This dreamer of Spaine, this doctor in all duncerie, is a true imitatour of *Zidkiah*, the prophet of the Idoll *Baal*. For euen as with the two hornes of yron, hee deceiued *Achab*, that miſerable king and his people: In the

Fourthly, All veniall sinnes newly committed and false oathes sworne in haste, or thorow ignorance: hauing a purpose to confesse them, they are blotted quite out, by the merit of hearing a Masse deuoutly.

Fiftly, euery pace or steppe a man takes, in going to heare a Masse, are counted and numbred by his good Angell, to be rewarded before God.

Saint Bernard saith, that our chiefest Christian vertue, is, to heare Masse deuoutly. For it is of such great efficacie and dignitie: as the verie hearing of a Masse, is much more worth to a man, then if he went in Pilgrimage ouer the whole world, or gaue all his goods for Gods sake.

Saint Hierome saith: That when wee cause a Masse to be said, for a soule departed, and in Purgatorie; so long as the Masse endureth, so long that soule feeleth no paine.

Saint Augustine saith: That all the while a man heareth Masse, he shall not grow olde, neither bee any iote enfeebled: And beholding the bodie of our Lord deuoutly, he shall not that day die any sudden death. But if hee should die, that day, and were excõmunicated, yet he shall not be damned.

S. Paul saith; That the prayer of the head, is more worth then that of the members. If it be so then, that the Masse is the prayer of our Lord, being the head, and we are his members: then the Masse is much more auailable, then all the prayers that we all can make.

Saint Bede saith: That if a woman great with childe, doe heare Masse on the day of her trauell, she

like manner, with the horn of the Pope, & that other horne of *Sorbonne*, doth he labour to seduce and deceiue kings, people, & nations, making them to doat vpon his Idol *Baal*. For preseruation and maintenance wherof, there is nothing else taught, but inuented dreames, and lies of hypocrisie & Idolatrie of diuels, which blindeth the poore seducers, and by them are others seduced, euen by the meanes of greedinesse rooted in all euill: in couetting of which, they erre in faith. 1. Tim. 4, 6. 1. King. 22. 11. To such men appertaineth properly, that which is written,

They are apt to auarice, & haue taken gifts, and are peruerted in iudgement, as is approued by Saint *Luke* 17. & 1. *Sam.* 8. *Ergo*, a man should sell all his goods, and giue that mony to haue Masses said & sung for him: Which is the sole Butt they shoot at. But S. *Hierom* was neuer of that mind, to vtter such blasphemie: The Spanish doctor doth belie him, and finds it in his owne Booke of dreames. For both hee and S. *Aug.* haue said the contrarie, as you haue re ad before. The Masse is the cause to get women with childe, and, in hope of pardon thereby, make shipwracke of their soules The lier alledgeth S. *Luke*, who is flatly against him, saying, That, of men vsed, is abhomination before God. No man, be he neuer so learned and holy, hath authoritie after the Apostles: Much lesse Saint *Gregorie*, being blind in Gods cause. And Saint *Ierome* saith, *sup. Prop. Mich. Cap. 7. Tom. 6.* saith. They that are blowen vp with pride against Gods worde, doe make themselues sworne enemie to his eternall truth. &c.

she shall be deliuered without any paine.

Saint Luke the Euangelist saith: That a sinner, hauing true contrition for his sinnes, and a will to heare Masse deuoutly, and (that day) to be confessed: although he die, yet he shall be saued.

Saint Gregorie saith: That euerie Masse deuoutly celebrated, conuerteth a sinner vnto God, and deliuereth a soule out of Purgatorie: And it is more worth to him that said it, or procured it to be said; then a thousand Masses after their death.

The venerable Maisters of Sorbonne, *haue granted leaue and permission, to imprint this said Copie, to* Lewes Heruaut, *Booke-seller, dwelling at* Paris *on the Mill-bridge, at the sigue of* Saint Lewes. *August. 22. 1608.*

The Sentence of Interruption or ſtay of proceeding, betweene both ſides: taken out of the Regiſters, of the ſoueraigne high Court of Heauenly Parliament.

DElay and reſpite is graunted betweene both theſe parties, vntil the fulneſſe of time, when the earth ſhall bee without faith, and hath reached to the full height of all her vices. Then ſhal be euidently ſeene, that the Auncient of dayes ſhall be the Iudge, and the Stone hewen out of the Mountaine, without hands; ſhall bruiſe the head of the man of ſinne; who is ſirnamed the Sonne of perdition, nouriſhed in the houſe of iniquitie. And becauſe the time is verie ſhort, ſooner then can be imagined: he ſhall bee caſt downe to great puniſhments, by the arreſt and irreuocable ſentence of the Spirit, in the mouth of the Lambe without blemiſh. And conſequently, peaceable and powerfull gouernement, ſhall be giuen to the Saints, by the moſt high for euermore. To whom be all honour, glorie, praiſe and dominion, worlds without ende.

Eccleſ. 3. 14.
Dan. 7. 23.
2. Theſ. 2. 7.
Luke. 18. 12.
Apoc. 18. 9.
1. Cor. 7. 11.
Apoc. 22. 5.
Apoc. 21. 7.
Dan, 7. 2.
Rom. 11. 7.

Ecce venio cito.
Veni Domine Ieſu.

An Antitheſis of Gods Commaundements, and thoſe deuiſed by the Pope..

The Commandements of God our Creator, by Moſes. Exod. 20.

OPen your eares, lift vp your hearts,
You people dull and ſlow to heare:
Liſt the commaundements of thy God,
Receiue them with all awe and feare.
I am (ſaith he) thy heauenly God,
That brought thee from captiuitie:
And out of *Pharaohs* ſeruile bonds.
Thou ſhalt haue n'ere a God but me.
No grauen Image ſhalt thou make,
Of any thing what e're it be:
To honour, reuerence or adore,
I am a God of iealouſie.
His reuerend Name take not in vaine,
Sweare not thereby, or it deſpiſe:
For guiltleſſe he ſhall not eſcape,
That wrongs his name in any wiſe.
Labour ſixe dayes, but on the ſeuenth,
Doe not thy mind with toyle moleſt:
But thou and thine take quiet eaſe,
Thy God himſelfe that day did reſt.
Honour thy Parents that thee bred,
And brought thee vp ſo carefully:
That in the Land where thou doſt liue,
Thy dayes God may prolong thereby.

Kill

Kill not, nor murder doe commit,
From foule Adulterie turne thy face:
Steale not, nor be a witnesse false
Against thy neighbour, in no case.
Couet not thou thy neighbourshouse,
His wife, his seruants, man or maide:
His Oxe, his Asse, his other goods,
Or what may not thine owne be said.

O Lord, these heauenly Lawes of thine,
Effectually let vs embrace:
To keepe them all, our hearts encline,
Assisted by thy spirit of grace.

FINIS.

The Popes Commandements.

The Commaundements of our aduersarie the deuil, ſinſtructed and dayly put in practiſe, by his good Scholler the Pope.

OPen your eares, listen to mee,
My people quicke and apt to heare:
I giue you lawes, was ne're the like,
Beleeue them, without doubt or feare.
I am the verie God on earth,
Nor hast thou any else but me:
Beleeue it, and no further seeke,
For straitly I forbid it thee.
Erect all kinde of Images,
For therein shalt thou please me best:

And such as will not worship them,
With bitter curses I detest.
In speciall reuerence hold my name,
Honour it, and adore it still:
To sweare by God, blaspheme or lie,
I can absolue thee, and I will.
On working dayes, I haue made Feasts
Of Saints, to giue thee ease and rest:
Honour those dayes, pray to those Saints,
Heare Masse, and haue thy hearts request.
Father and Mother both renounce,
Ere thou from my Religion swerue:
Tis the first rule that I direct
To Friers and Nunnes, that me doe serue.
Kill, murther, steale, lie and defame,
Commit adulterie, incest, rape:
Purchase thy Pardon, be absolude,
And from all Lawes thou shalt escape.
Couet thy Neighbours goods, or Wife,
Or whatsoeuer is not thine:
Bring gold and siluer, Offer them,
My Pardon cleares thee, for thy Fine.

All such, as shall these lawes obserue,
And holy Mother Church obay:
Shall Heauen at my hands deserue,
Or, downe to Hell without delay.

FINIS.

The

The triall and probation of the *Popes Commaundements, he be-* ing the enemie to God and his worde.

Experience makes the trueſt proofe of all things, and thereby may eaſily bee diſcerned at the verie firſt ſight: how the Pope makes warre againſt God, with his inuented Ordinances, contrary to the Scriptures.



HE Pope commaundeth, that al his Lawes are to be embraced by all men, as proceeding from heauen, 19 Diſt. *C. Siomnes.* He forbiddeth alſo, that anie doubt or queſtion ſhall be made, of whatſoeuer hee doth, ſaith or ordaineth, whether it bee good or lawful. 17. *Q. 4. Nemini. Diſt. 3. S. ex perſona.* Wherin he declareth, that his whole drift & intent is, vterly to deface and make forgotten, the Lawes of GOD, to eſtabliſh his owne dreames and idle follies. Which are more pernicious to men, then any other plague can bee; becauſe he conſtituteth the ſaluation of their ſoules, onely vpon merits, and not vpon the onely grace of God, enlarged vnto vs in Ieſus Chriſt.

The Popes Canons are moſt of them in this tune. *I am Gods Lieutenant vpon earth, C. Quanto. de tranſlat.* Alſo, *I am vpon the Chaire of prehemigence, and haue rule ouer all fleſh. De ſepul. ſup. Chap.* Alſo, *All Romane Princes haue adored my ſeate. De iureiu. in Clement. Romana in princ.* Alſo, *I haue the rule of all the earth. For it belongeth to me, to iudge all things, and to no man to iudge me, nor my iudgement. 9. Q. 3. C. Cuncta nemo aliorum facta.* Hereby may be obſerued, that moſt falſly he attributeth to himſelfe, the title of Gods Lieutenant, and yet dooth notwithſtanding, vſurpe his whole authoritie; yea, euen aboue God: in that he countermandeth what God commaundeth, and commaundeth what God forbiddeth.

His Enſignes or Colours, doe deſcribe both himſelfe, and his whole armie, euen like vnto *Nabuchodonoſor*, who after hee had made and erected his Idols, commaunded that euerie one ſhould do honour to them, vpon paine to be throwne into the fierie furnace, as were *Sidrach, Miſach, & Abednago. Dan. 3. 21.* Now, albeit that all the Popes ſtratagems, wherewith he hath hitherto deceiued the world, have beene diſcouered, euen as *Daniel* reuealed that of the Idoll *Bels* Prieſts, wherby they kept the deluded people in their Idolatrie: yet neuertheleſſe, he ſupporteth his adoration of Images, by executing his cruell rage againſt them, that refuſe to worſhip them.

When the Popes ordinances are receiued of men, and allowed to be good, it is not to be doubted, but that God looſeth his right and credit with them.

them. For no man can ſerue two maiſters, eſpecially, when they are contrarie one to the other. Now, whereas God requireth all authoritie in heauen, and on earth, as his owne in due right: The Pope oppoſeth himſelfe againſt it, and ſaith: *That euery one is ſubiect to the high Prieſt of Rome, vppon paine of damnation, and ought to obey whatſoeuer hee ſaith. Extra de maiori, & ob. Diſt. C. Vnam ſanctam.* Againe, *All glorie, honour, magnificence, as well in dignities as in offices; houſes and abiliments, is giuen vnto vs, 96. Diſt. Conſtantinus.* And as concerning oathes, he ſaith. *We doe abſolue all ſpirituall perſons, of all oathes that they haue ſworne, 15. Q. 8. Omni.* And yet we ſee for all this, that all, ſwearings, forſwearings and blaſphemies, are permitted in Poperie.

He declareth in deedes, what hee will not confeſſe in plaine words, to wit; That ſlouth and idleneſſe is beſt pleaſing to him, wherein hee alloweth what God expreſſely forbiddeth. But herein hee proceedeth very cautelouſly, for this commandement and all other, he buildeth vpon a mans good will & intention, as if that were more certain, then that which God hath pronounced with his owne mouth. Yet hereupon hee eſtabliſheth an other moſt horrible blaſphemie, worthie to bee hurlde into the loweſt hell, namely, the Maſſe, the verie height of all euils.

Herein may you diſcerne, what fruit or benefite enſueth by this good intention, which is ſaide to be full of all ſanctitie and Religion. For no one can obſerue this rule, without renouncing father and mother, and not onely to renounce or diſ-

auow them, but likewise to ransack and quite strip them, of all their goodes and substance, thereby to get the young Nouice, or sweete Sister Nunne, into a Cloyster or Monasterie, I will not say into a brothel of sinne. There, to vtter blasphemie against God, violating his holy, iust and lawfull commaundements, and be detained as a Swine in the Stie, in loose lubricities, and wicked impieties, a breuiate of the Popes Religion.

We (saith the Pope) *doo graunt plenarie remission of all sinnes, to all such, as in the yeare of Iubilie, shall come to Rome, to gain the said Iubilie. Sixtus. 4. Quemadmodum.* Also he saith, *We will and commaund, that those things which are not lawfull to bee demaunded, shall be paid vnto vs: For it is lawfull to receiue that, which is vnhoneste to be demaunded. 18. Dist. de culegijs. 13. Q. 2. Quæst. Placuit. &c. Quam pie.* But the tribute and reuenewes, which he receiueth weekely of the Stewes in *Rome*, *Auignon*, and many other places, as also the ransoms made vnto him, for murthers, thefts, and other abuses; exceedeth computation, but doe witnesse him, to be the nursing father of all iniquities.

He granteth leaue and licence, to dispence likewise with al inward wicked affections, & all is one to him, whether they think ill or well, or dayly fall from bad to worse; so that coyne come in apace to his Coffers. For he feareth nor to vaunt, that he can dispence with whatsoeuer God hath ordained. 34. *Distin. Lector. & 15. Q. 1. Iuratos & extrauag. de voto, & vota redempt. per totum.* Behold here likewise, what other vilde abuses he dispenseth withall.

Marriage

Marriage may bee contracted, in the third degree of conſanguinitie, or affinitie: for *foure pounds three ſhillings, foure pence.*

A Iewe may haue a Synagogue in his houſe, or erect a new publique Synagogue: for *thirty pound ſeuen ſhillings, ſixe pence.*

One may exerciſe the office at the Altar, to ſay or ſing Maſſe, and adminiſter the Sacrament, though hee were neuer Prieſted, for *nine pounds, two ſhillings, nine pence.*

One may beate a Prieſt, or a Clearke, for *ſixe pounds, two ſhillings.*

Parracide is quitted and abſolued, for *thirtie pounds, two ſhillings, eight pence*, And Popes do make greater benefite of ſuch murders, committed vpon the father or mother, then of beating or wounding, nay killing a Prieſt or Clearke.

An Infant may bee murdered, for *eight pounds, foure ſhillings, foure pence.*

A woman may receyue a potion, to deſtroy the childe in her wombe, and bee abſolued, for *ſixe pounds, ſixe ſhillings.*

A woman may be a Witch, or Enchantreſſe, and doe great hurt thereby: for *ſeuen pounds, ſixe ſhillings, foure pence.*

Abſolution may be obtained for Hereſie, before the partie haue abiured it: for *thirtie ſixe pounds, nine ſhillings, foure pence.*

A man may bee a *Bouteſeux*, commit Sacriledge, Theft, rape, periurie and ſuch like ſinnes, for *thirtie pounds, twelue ſhillings, foure pence*, ſeuerally paied.

A Clearke may bee abſolued, for whordome,

These valuations and prices are ſet down, according to the true eſtimate of our Engliſh money here currant.

yea, though it be with a Nunne, or any woman of his owne kinred or parentage: for *thirtie six pound, three shillings, nine pence.*

Beside, such whordome or incest committed, absolution likewise is to be had for Sodomie, or coupling with a bruit beast: It may be dispensed withall, and the partie enioy both his orders, and holde his benefices: for *thirtie sixe pound, twelue shillings, two pence*, seuerally paied.

A Nunne that hath carnally offended with many men, either in her Cloyster, or abroad: may be reenabled into the dignities of the same order, yea, if it were the Abbesse herselfe: for *thirtie sixe pound, nine shillings, foure pence.*

These I am well assured of, haue beene dispensed withall, at these seuerall summes of money, being so rateably knowne, and set downe, for euerie such offence. Ouer and aboue which ordinarie prices, he that carrieth the Pardons and dispensations about, hath another allowance, wherein his holinesse likewise hath the largest share: & the Bishops, Abbots, Pardonners, &c. do diuide the other moitie among them, amounting yearely to no meane summe.

Many more such sinnes, and their seuerall dispensations, I could set downe: but I referre you to a Booke called, *The Popes Shoppe*, wherein they are at large discouered.

The

The Generation of Antechriſt *the Deſtroyer: Sonne of* the Deuill.

THe Deuill begate Darkneſſe;
Darkneſſe begate Ignorance;
Ignorance begate Error, and his Brethren;
Error begate Freewill, Arrogancie, and Selfe-conceite;
Free-will begate Merit;
Merit begate Forgetfulneſſe of grace;
Forgetfulneſſe of grace begate Tranſgreſsion;
Tranſgreſsion begate Diſtruſt;
Diſtruſt begate Satisfaction;
Satisfaction begate the Sacrifice of the Maſſe;
The Sacrifice of the Maſſe begate Annointing of Prieſts;
Prieſts Annointing begate Superſtition;
Superſtition begate Hypocriſie the King;
Hypocriſie begate Gaine by Offerings;
Gaine begate Purgatorie;
Purgatorie begate the foundation of Anniuerſaries.
Foundation of Anniuerſaries begate the Churches Patrimonie;
The Churches Patrimonie begate Mammon of Iniquitie;

Mammon of Iniquitie begate Aboundance;
Aboundance begate Eale;
Eale begate Crueltie;
Crueltie begate Dominion;
Dominion begate Pompe;
Pompe begate Ambition.
Ambition begate Symonie;
Symonie begate the Pope and the Cardinals his Brethren, in the tranſmigration of Babylon.
The Pope begate the Myſterie of iniquitie;
The Myſterie of iniquitie begate Sophiſticall Diuinitie;
Sophiſticall Diuinitie begate Reiection of the holie Scriptures;
Reiection of the holy Scriptures begate Tyranny;
Tyrannie begate Slaughter of the Saints;
Slaughter of the Saints begate contempt of God;
Contempt of God begate Diſpenſation;
Diſpenſation begate Libertie to ſinne;
Libertie to ſinne begate Abhomination;
Abomination begate Confuſion;
Confuſion begate Labour of minde;
Labour of mind begate Diſputation for the ſearch of Truth;
And Truth hath reuealed Antechriſt the Deſtroier.

The

THE BAPTISME OF ANTECHRIST.

ANTECHRIST beeing bred and borne in *Rome*, there was great pompe and triumphall preparation made for his solemne baptising. And the streetes beeing thicke set with Torch-bearers at noone-day, which neere hand obscured bright day light, by such an infinite number being lighted all the way: They marched along to *S. Peters* Church, in this manner. An ancient graue matrone, named Lady *Custome*, walked on foremost. After her, with a sober pace, and demure countenance, followed *Worldly Wisedome*, bearing the Salte, Creame, and Spittle, to baptise the Infant. Then came Madame *Hypocrisie*, holding her head somewhat downe, as hauing verie speciall care of the Childe: And shee carried the water to fit the intended busines. *Subbornation* went next, bearing the Towell, which was all beset with precious stones, and round-imbrodered with the fires of Purgatorie, which was described in very antique great carracters. Then vnder a sumptuous Cannopie, came *Abuse* the Godfather, who carried the Childe, being attended on by *Heresie* and *Tyrannie*, twoo hard-fauoured Ladyes, and they held vp the corners of the linnen couerture behinde. *Error*, an old, thicke, square, gou-

tie Lord, so bigge, as his legs could scarse supporte his body, hee beeing the other Godfather; made what haste he could after the rest. Dame *Auarice*, and Dame *Symonie*, being the appointed Godmothers, followed close after, in a very sad and serious consultation. Then came the Romaine Burgesses, named *Humaine Traditions*; with whome walked *Idolatry* and *Blasphemy*, and they, with the rest of the quiere, sung very solemnly. Now, to glad the people the more, and in signe also of liberality, the Iubilie, which had beene sold before at a verie deare rate; was proclaimed freely, and Bulles and Pardons were now as cheape as strawing hearbes.

When they came to name the childe, striuing to haue it a name of immortall renowne; there happened to growe a great difference among them, and euery one stroue to please his owne appetite. One would haue him to bee named *Holy Mother*; An other thought it more fit to call him *Holy Father*. *Hypocrisie* would haue him to bee tearmed, *The supreme Bishop*: But the Gosips named him, *The Seruant of Seruants*. *Idolatry* said, it were better to call him, *God on earth*. When the Preist, that was to performe the solemnity, saw no likelyhoode of any other agreement, but the contention still to grow on more and more: He concluded, to exercise his owne authority, and bethinking him on a name, that might both fit, and answere all their hope; *He Christened him, and named him*;

THE POPE.

FINIS.